

THE American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

INTERESTING EXTRACTS.

A distinguished geographer has remarked, that he regarded the *Missionary Herald*, as one of the most authentic and instructive publications of the day for the reason that its writers were inhabitants, and not mere travelers. For a similar reason we regard the letters and reports, of our missionaries and teachers among the Freedmen, as the most intelligible and reliable testimony we can have of the actual condition and progress of that interesting people in their transition state. But we can find room for only a tithe of what we receive. We call attention to the following brief extracts:

"In visiting among this people I heard many a touching tribute paid to Pres. Lincoln. One good old mother, who had been a slave more than four score years, said: 'I have been praying these forty years to my heavenly Father, to send us the right kind of a man—and to free us poor slaves. Now, I know God made Pres. Lincoln to do this work, and now I pray to God every day, that when he draws his last breath on earth, he may be an angel in heaven. I know when he dies, he will go home to Jesus.' Another said: 'I tell my people 'If Father Abraham comes to Norfolk, it 'pears like to me, we shouldn't let him touch his feet to the ground. I would help tote him all over the city.'"

It is a matter of special instruction to our teachers, that theirs is a *missionary* work, and that they are by no means to be satisfied with simply imparting to their pupils the rudiments of learning. They should, on the contrary, seize upon every favorable opportunity to inculcate ideas of personal elevation of thought and feeling, of moral and social improvement. In their letters, we find many

reports, indicating their fidelity, and seeming success, in this matter. Among the last received, was one from the teacher of the school in Hampton, Va., which we give in his words:

"One day, while I was absent from school, on outside work, a couple of my best pupils (boys) got into a fight, and struck each other. The case was reported to me, and the next morning I called the boys, and told them that they had done a very wicked thing, had disgraced themselves and the whole school, that I would give them one day to think of it in, and then they might write down whatever they had to say in relation to the matter, and I would read it to the school. They did so, and the enclosed notes are verbatim copies, which I should be glad to see published for the benefit of many Northern children who have had far greater advantages:

'I done wrong in striking Charley back, but I am sorry that I did, and I will never hit him or no other scholar no more as long as I go to school, and I hope me and Charley will never get at cross questions no more as long as there is a grain of sand on the sea-shore.

Mr. Day is the first and best teacher we's ever had and he loves us all I do believe. I am glad to think our teacher has taken this up.'

BOB HOLLIN.

'MY DEAR TEACHER:

I am very sorry that me and Bob got to fighting. I will never fight another school-mate while the wind blows. I know I was in fault, and I hope all my school mates will forgive me.

CHARLEY REDICK.'

Among the many wonderful things, connected with the war and its results, is the wide-spread readiness and desire at the North to help those who have been made *freedmen* by its progress. For we witness not only a

willingness to go to their relief, but to stay when there. To some, it may be, that

"Distance lends enchantment to the view," so that, after the reality has dispelled the romance of the thing, they become weary and discouraged. But such are rare exceptions to the rule. As a general thing, they seem not only interested, but almost fascinated with the work — ready to bear all its discomforts, for the privilege of remaining in it. In the correspondence of one of our teachers in S. C., the lights and shadows, the sunny and shady sides of this work are presented. Some two weeks, after her arrival, she thus writes to a friend:

'I am so lonely and home sick. I have been crying to-day. I longed so much to see some familiar face, some of the dear ones at home. Everything is so strange. If I could have seen *all* I have had to pass through and all the difficulties and sacrifices I must encounter, I should not have had the courage to leave home and its comforts . . .

. . . Our plantation house, where we live, is very old indeed. It is a low old-fashioned brown house, and very much mutilated by soldiers. . . . There are two negro cabins, just at the back of the house; and at about the distance of a block are some twelve or fourteen of the most miserable looking cabins, that you can imagine. They all contain two rooms, and in some a dozen negroes live, of all sizes, mixed up in a heap. Oh, it is miserable enough; and the people are the lowest class of field hands. They all live together; and it is almost impossible to ascertain the relationship between them. Indeed, they do not know themselves, and the children are the dirtiest and most degraded I ever saw. It does not seem as though they belonged to the human family; they are so much like animals, I thought at first I must give it up. It made me sick to look at them; they are so filthy . . . The beauties of nature are charming; but — Oh dear — these poor people, the sight of them takes away the happiness of anything else. The people at the North do not half know the magnitude of the crime of Slavery. It is indeed a curse; one needs to see for himself, to comprehend it . . . We have to cook all we eat by an old fire place, without any andirons, with only green wood to burn, and a stick with some old telegraphic wire, bent in the shape of hooks to hang our pots on. All we can do is to boil our hominy and sweet potatoes, and burn our faces and hands in doing it. O, it is perfectly miserable living so. If I was rich I am sure I would have a stove at any rate.*"

* It may be well to state here, that the theory of our operations in Eastern Virginia, N. Carolina, and S. Carolina, has been that

A month later she writes:

"Very strange as it may appear, I am becoming more contented in my new home, and am not visited with these feelings of intense home sickness, as at first. I am becoming acquainted with the people, and have already found warm friends among the old aunts and uncles, and feel very much interested in their welfare, and also much amused by their peculiar originalities. The children almost worship their Miss —, and I cannot go out without having a troop of them following me, and rolling and tumbling about, each claiming to love me best. I have concluded it is best to shut my eyes to some of their peculiarities, and so get along finely. My school has much increased. Our evening school is very interesting. The scholars come about dark, and we keep them till about 9. But the time seems very short. I teach old men, middle aged men and women and children. They are eager to learn; and to read the Bible seems to be the crowning point to their ambition. I have a class of men, who repeat, after me, each evening, the 14th chapter of John. They say, 'they cannot wait until they learn to read, they want to get the word of God into their heads.'

It is an affecting sight to go into one of their miserable windowless and comfortless cabins, and see some of their old aunts and uncles, with a little child at their feet, spelling out a chapter, that has been learned at school, and to hear their exclamations, such as: 'Ha dat now? Read him again, honey' 'Ain't dat de right blessed promise?' 'Pears like I feel a little bit of de glory now.' 'De good Lord is too good to such old provoking niggers as we is.' 'O Miss —, you're a right nice young missus for to teach the little gran chile. Pears like de little honey knows more dan he old granny do.' I am astonished at their eagerness to learn. Their ideas are crude, but often striking. I asked Ned Washington, one of our evening scholars, if he knew the shape of the earth. 'Well, Miss —, I don't know as I can rightly say; but I specs it must be about flat in most places;' and when I asked him what the stars were, he said, 'Really, I neber gave that a thought, but specs it must be a little of the glory shining through.' When I told Uncle June, our colored minister, that the sun stood still, he seemed greatly surprised, and said, 'You the Government provides school-rooms, with shelter and subsistence for the teachers. Through the pressing claims of the war, and sometimes through the neglect of officials, these provisions are not actually made. The Association means to supply these deficiencies, but, on account of the distance and want of transportation, it cannot always do it as promptly as would be desirable. When, however, the Freedmen's Bureau is established at Washington, we anticipate more certainty and regularity in the action of the Government.'

aint going for to try to fool dis ole man, is you, honey. Why I have watched it well nigh unto 80 years.'"

One of the distinguishing features of the Am. Missionary Association is its religious character and purpose. While we aim to supply the physical and mental wants of the freedmen, we deem their moral and *religious* necessities of paramount importance. Accordingly special pains are taken, not only to give them religious instruction, and secure the influences of the Holy Spirit, but to rectify their mistaken views of religious experience, and also to repress and remove the disorders, so prevalent in their methods of conducting public and social meetings. And our efforts are by no means unsuccessful, as appears from the following extracts, from letters just received:

FROM REV. CYRUS JORDAN.

Downey Farm, Va., Feb. 1st.

The Lord is graciously visiting his people at the Vaughan Farm Mission, and some sinners are inquiring for Christ here. We hope that, in answer to prayer, the Lord will graciously carry forward the work. From 15 to 20 trust they have found Christ precious. At first there were some demonstrations of excitement, called by the people a "power," but the Holy Spirit, in an answer to prayer, overruled it. The people see differently now, and are thankful for the light.

Sabbath, Jan. 29th, was a day of deep interest at the Vaughan Farm Mission. A colored chaplain gave a good discourse in the morning, and much of the rest of the day and evening was spent in prayer and exhortation. We could feel the presence of the Holy Spirit, and a joyous solemnity rested upon all save those anxiously seeking Christ. The Holy Spirit chastened our devotional forms, and all things were done "decently and in order."

Chaplain Lawrence to Rev. J. W. Alvord.

SPRINGFIELD, TENN.

"I thank you heartily for the package of the "Christian Banner," and shall distribute them to the officers and men. About three hundred of our men can now read it, nearly all of whom took their first lesson in the alphabet last April."

Members of the Legislature of Maine have contributed \$150 toward the support of a teacher among the Freedmen, and have nominated a lady who has been commissioned as such by the Executive

Committee of the A. M. A. A good example for members of other Legislatures!

SCHOOLS AT SAVANNAH.

We have received from the Rev. W. T. Richardson, an account of his visit to Savannah, the formation of the "Savannah Educational Association," by the colored people of that place, and a liberal contribution by them of \$730 in aid of the support of free schools for themselves and their children. They passed a resolution expressing strong confidence in the American Missionary Association, and inviting its co-operation.

Mr. R. attended a grand rally of the colored children, about 500, and describes their march through the streets, to take possession of the buildings assigned for the schools. One of these rooms was formerly "Bryan's Slave Mart," and the sign still remained over the door. Fifteen colored teachers are already engaged in these schools, and we have sent others to join them.

From eight to ten thousand colored persons, set free by General Sherman's triumphant march, are now in the Department of Savannah. Their immediate wants are very great.

For the American Missionary.

A WORD FOR THE FREEDMEN.

Almost in the shadow of our national Capitol, are the cabins of several hundred freedmen. They are built of rough boards, guiltless of paint, plaster or white-wash; with many crevices for the cold, and no chimneys for the smoke. For rooms less than twelve feet square, in such buildings as these, the freedmen pay six dollars per month. Others have quarters somewhat more comfortable, paying ten or twelve dollars per month. A stove, a table, with a few dishes, a heap of rags on a bedstead, and a broken chair or two, the whole very dirty, is the usual furniture.

I have recently spent a day in visiting these cabins, wishing to know what these people were, and what they might become. I asked many if they lived more comfortably now than when they were slaves? Few said that they did; but when I asked if they were glad to be free, not one

of them but answered something like "Yes, indeed, Honey, I'se glad I'se free." One who had bought herself for nine hundred and fifty dollars, just before the war, said, "Freedom is a good thing when dey knows how to use it; but if dey gits drunk, or goes to the Penitentiary, taint no good for 'em to be free." One who has had sixteen children sold from her, and was then sold from her husband, said, "Ye see when we's free we keeps our children."

I have been in many schools at the North, but have never seen such eager learners as those in the Freedmen's evening schools. The pupils were of all ages, from ten to sixty; no incentive to study, other than that in their own minds was needed. To be able to read the Bible, appeared to many the great object of learning to read. In the day schools the children make quite as rapid progress as white children, with equal advantages. Many of them indeed, *are* white, and in other surroundings would never be suspected of being "contraband," but these did not appear to surpass, intellectually, those of strong African characteristics.

Of the 50,000 colored people in Washington and vicinity, there are 10,000 children, who should be in the schools, requiring at least two hundred teachers, while there are in fact, less than fifty. Besides there is a great missionary work to be done in the homes of the freedmen, for they must be taught cleanliness, industry, morality, everything.

The teachers here are those who would fill, with honor, the best positions in Northern schools. A small but devoted band are laboring here, and the results prove that, amid all the degradation to which slavery has brought these people, they are still capable of rising to a true and useful manhood. The question "What shall we do with them," will settle itself. Give them time and opportunity to vindicate their humanity, and they will prove their title to citizenship. The plantations in which they have toiled as slaves, will yield more abundantly to their willing labor as freemen.

I visited also the homes of some, who were old residents in Washington, who had formerly been slaves, but had now been several years free. Their homes, marked by comfort, neatness and thrift, and owned by themselves, show that the absence of these in the dwellings of the freedmen, is the result of their former circumstances and not of any innate love of filth or idleness.

Any who go among these people, and

see the effect of slavery as shown in them, and the eagerness with which they grasp the blessings of freedom, and hear their simple thanks for their deliverance, must feel that it is indeed the Lord who has loosed the bands of wickedness and let the oppressed go free. A. M. F.

FRIENDS' ASSOCIATION.

A meeting was held in this city Jan. 27th., of the Friends' Association for the relief of Freedmen. The reports from the visiting committees were especially interesting, giving details of the intense suffering to which many of the blacks are subjected to in the neighborhood of Washington and elsewhere, and certifying to the thrift and industry of the freedman when afforded a respectable chance of obtaining work. Great improvements in these conditions, however, were being made in the vicinity of the Potomac.—*Tribune*.

For the American Missionary.

THE FREEDMEN AND THEIR FRIENDS.

So immense is the work, which needs to be done in behalf of these four millions of oppressed and destitute people of our land, that their friends hail every organization which takes part in it.

The work to be done for the Freedmen is threefold:

1. To promote their physical comfort.
2. To promote their intellectual improvement.
3. To promote their spiritual welfare.

Some of the freedmen's organizations are devoting themselves mainly to the first named department, relieving the physical destitution of the people. The efforts of the Quakers are generally of this character, and these good Samaritans are worthy of great praise for the promptness with which they have come forward and the liberality with which they are supplying clothing and bed-covering to the multitudes, who, but for such timely supply, must have suffered exceedingly.

Some of these organizations are combining the first and second departments, viz: furnishing material aid, and also providing schools, books and teachers. Many who are doing thus, make no profession of seeking the evangelization of the Freedmen; their organizations are made up, and officered, without reference to

the evangelical element. They propose, at most, only to civilize, not to Christianize. Theirs is the work of the philanthropist, and are receiving a liberal support.

But in the eye of the Christian, that which has respect only to physical and intellectual condition, important as it may be, is, after all, of but secondary moment. The moral man, the immortal spirit, to these must be given the precedence. And in respect to this race of Freedmen, who are peculiarly endowed with a religious nature, it is preeminently important that their religious wants should receive especial consideration. They should be taught letters, that they may read the Bible; their minds should be expanded, that they may apprehend God and Divine things, moral distinctions, and the way of life in Christ Jesus; they should be improved and elevated, especially that they may be the freemen of the Lord, and take part in the promotion of Christ's Kingdom in the Earth. It is to be feared that many are overlooking this main department of the work to be done.

Aside from denominational committees and organizations, the American Missionary Association alone, so far as we know, is laboring with particular reference to the evangelization of the Freedmen. Originally organized in opposition to Slavery, and with special reference to the African race, and for upwards of seventeen years earnestly engaged in efforts for their salvation, this Association joyfully entered into the work in behalf of the Freedmen, as into its Providentially appointed and most cordially accepted mission, and though, from its early origin it wears no title in which the word Freedmen is inwrought; and is not published as a Freedmen's Relief Association, yet it will be found in behalf of the intellectual improvement of the Freedmen, this Association is doing more than any organization devoted to that department of the work, while in behalf of their religious improvement, their true evangelization, it is probably effecting more than all other organizations put together; and this, too, while it is far from overlooking their physical comfort.

In this point of view, does not this Association eminently deserve the special consideration and the most liberal support of the churches; *all the churches of our Lord Jesus*

Christ, for it sends into this field, teachers and missionaries of the Baptist, Congregationalist, Dutch Reformed, Episcopal, Methodist, Presbyterian, and other churches, demanding only that they be true to the great ideas of our common Christianity, and labor faithfully and prayerfully, to make known Jesus Christ and him crucified. Let the organizations, which have reference only to the body and the mind go on in their humane and philanthropic work. But let the churches appreciate the evangelical element, adopt the best, the truly evangelizing instrumentalities, and sustain this Am. Miss. Assoc, which occupies such a preeminent place among the organizations which are laboring for the highest good of the Freedmen, and give it a support so liberal, that it may follow the Divine Master who is so manifestly opening up the field, and bidding it reap the golden sheaves over which he and his people may rejoice evermore.

TRUE NATIONAL GRANDEUR.

A nation is born in a day, when that decree is established, of liberty to every man. The dead hand has been upon us for hundreds of years. Hell has had a mortgage upon this nation. We have paid, in drops of blood more precious than gold, the last farthing; and that black mortgage is lifted. The estate is free, blessed be God! Now for schools and churches, instead of whips and coffles. Now for lifting up the poor, instead of treading them down. Now for the Gospel, bearing once more, not the dry and skinny skeleton of guant and merciless theology, without heart, or soul, or pity, but the living good news, the angels singing again peace on earth, *good will to men*: GOOD WILL—kindness, love, philanthropy; justice, truth, fidelity. This is the joyful year indeed!

And now for schools—not plantations; now for churches—not cotton-gins; now for civilization—not barbaric glory, and ostentatious and pugnacious empire; now for piety, for refinement, for love, for liberty, for humanity, for true religion!

This Christian nation is to begin, this year, its course of pure national ambition, I trust, I hope, I pray. I am not eager for its political supremacy. I would not pitch my ambition so low for my fatherland as to wish that it might exercise more sway in the councils of nations than any other one nation. I want influence for my country—not power.

I am not eager for its military prosperity. . . . I am not eager even for its commercial pre-eminence. . . . I am filled with a higher ambition. Let all arts and commerce

thrive, let our influence extend and our example shine; but let it be as a *Christian* nation that we are known.

Brethren, we have no revenges to seek . . . I am not for war with any nation. . . . I am for building up this nation in wealth, in civilization, in refinement, in political strength, in military power, in all things that go to make us broad, and tall, and great; and then I am for having this nation, in the majesty of its might, stand for peace, and Christian fellowship, and Christian love.

Let us gather up all the forces and all the influence of national life, and pour them into that stream of Christian progress which God has issued, and which God gives channels to. Let us give the pulsations of the mighty heart of this nation to the welfare of the world. Let this nation at last give meaning to the word *Brotherhood*.

There is a new reason for making money to-day. Money made for the sake of having money, is accursed. Money made for civilization and humanity is blessed. Money?—too often it has been the snare of the devil; but in the rolling years it is becoming a scepter that God holds in his hand, and that carries life to whatever it touches. Money is the ship which carries Christ across the sea. Money is that vehicle of power with which men can now go around the globe. It is the means by which they can control all the great influences that fill the earth with virtue and Christianity.

Teachers are wanted, if teachers can be found that desire nothing but to serve Christ and his poor. The ignorant are innumerable. God has rolled millions of un-instructed and dark-minded heathen upon the hands of the church. What is the church to do with them?—*Henry Ward Beecher*.

DISTRICT OF COLUMBIA.

From Miss. F. A. Coan.

WASHINGTON, Dec. 26th, 1864.

Last evening several of us attended a colored prayer meeting held in our Capitol Hill School House. The meeting was so interesting that I could not refrain from writing down an account of it immediately after we returned home. We felt indeed that the meeting was a real feast, so earnest and heart-felt were their prayers, and soul-thrilling their remarks, notwithstanding their quaintness and originality which indeed made them so much the more touching.

One man said, "*Glory be to God dat he's brought us out ob great tribulation, and made us see dis glorious day.* (then speaking of Mr. Coan, who was present,) and tank *God*, dar is our *glorious* brudder from de *Norj*, and

b'leve dar is some white *sisterin* too, who hab come down to help us." A young woman rose and said: "I tank God, I b'leve I has de lub of Christ in my heart, and I pray to you bredren an sisters to bear me up 'in your prayers dat I may hold on *fast*, an hold out to de end. I has a husban', but I don't know wheber he be live or dead on de battle field, to-night; I cannot tell, but I feel how as our hearts are j'ined togebbber, linked togebbber like two links in a chain, an I *do* feel dat no *sharp two edged sword* can cut our lub in two; an if we neber meet again in dis world, I do pray my God we *may* meet in de better land."

There were two white soldiers who came to the door, some time after the commencement of the meeting, and asked the privilege of coming in, and were admitted. The tears flowed freely down their cheeks as they listened to the earnest prayers and remarks of our colored friends, and after a while, one of them arose and said that he couldn't help getting up and saying something to these gentlemen aad ladies, or rather brothers and sisters, if they would permit him to call them so, and of course, they assented. He being a foreigner, could speak our language but imperfectly. He said, he was born in Sweden, but being in this country had joined the army. He and his companion were of Sheridan's army from the Shenandoah, they came into Washington that day, and knew not where they would go on the morrow. They had been out four hours looking for a friend whom he met here years ago, and during their vain search they came upon our *little meeting house*, and hearing therein prayer and praise, he said: "We could not go by, we must come in, and I feel God make us come dees way, to come in dees place, and I thank God he bring me here to-night. It make no difference what de nation, God de same to all; it make no difference if we be Methodist, or Presbyterian, or what we be, if *Christ* ees in our *hearts* it ees de same." Then he told of a dream he had in which he thought God revealed to him his past sinful course, and showed him the better path, "and," said he, "since dat time, I serve God. My wife tell me, 'Oh your religion do make you crazy.' I say it no make me crazy, but I *must* let my light to shine. I must no hide my light under a bushel, or under a *bedstead*, but I must let *others* to see it,"

The other soldier, who seemed to be an American, soon after made a few remarks; said he: "This is the third Christmas I have passed in the army, and I have been on many battle fields, and faced danger and death many times, but I thank God he has been everywhere with me, and has made me trust in him, and made me not afraid to die. And I know He is *always* present, and that he is in this place to-night. I have been in battle when my garments were pierced with bullets, and my comrades falling fast around me, and some would say: "It is no use, the *Devil himself* cannot carry that charge; 'But,' said I, '*God Almighty can,*' and He did."

An old man, whom we called Uncle Dick, and who seems to have his heart full and running over with love and gratitude, in view of what has been done and is being done for his race, made a very stirring address, and a prayer in which he did not fail to remember Mr. Shute, who was here at the opening of this school. Said he: "God bless de white brudder, I shook hands with de other ebenin, and what has gone home, and may God help him on the way to Zion, and if we neber shake hands again in dis world, may we shake hands on de other shore."

Aunt Harriet, (the old woman of whom we hire the building,) was much worked up all during the evening, as one could easily see by her countenance, and finally she couldn't wait any longer, she must have her say; so she stood up and shouted, "*Glory be to God for this day! Oh Glory! Glory! we are free, and we are free, less be free, and God bless the white sister, (I must call 'em sisters) that they come down here,*" and clapping her hands all the time, she shouted, "*Glory! Glory!*" and in the excess of her joy and emotion she could say no more. In the intervals between the prayers and remarks, "Uncle Dick" would say, "Keep the fire *going,*" "don't stop," "the pitch begins to run," &c. Not the least interesting feature was the singing, which was carried on with a degree of earnestness and devotion truly touching, and, I think well worthy of imitation. They sang, "A charge to keep I have;" "When I can read my title clear;" "Oh that will be joyful;" "There is a land of pure delight," and others.

We all came away feeling ourselves truly

benefited, our hearts warmed with deeper Christian love, our souls kindled with new zeal. We felt that these poor ignorant ones, notwithstanding their ignorance, might teach us a lesson of simple, loving faith, and might put to shame those who trust in the outward forms of religion to save their souls, and call themselves by the name of Christ, while there hearts are far from him.

NORTH CAROLINA.

From Miss Mary A. Burnap.

"SUNNY SIDE" ROANOKE ISLAND, N. C.)
January 7th, 1865.)

There is no place like Roanoke. It is the Eden of North Carolina. The dear Lord Jesus comes and wraps the teachers and taught in his great, great love, and the music of heaven rings in these tall pines. Pray for the people of this Island. I shall not be satisfied so long as there is *one* that has not a song of praise in the mouth for my Savior. And I expect that the high walls of sin will fall when the sound is heard above the trees. Hearts are being broken here. Lieut. Luther and another soldier-boy, have just been in to tell us of their great victory, which they obtained after leaving Prayer meeting on Thursday evening.

Several of the soldiers at Head Quarters signed the pledge; and asking Jesus to help them, firmly took their oath that they would not drink intoxicating drinks or smoke, from this time forth and forever. It is wonderful to see what the Lord is doing on this Island. I can do nothing but praise Him. But I must stop, although my heart is so full.

Misses James and Roper are well; so is Mr. Nickerson and wife. We are all in school.

SOUTH CAROLINA.

From Mrs. Root.

I have just heard of the death of Aunt Sarah, an old colored woman whom, when at Port Royal, I used to see almost every day. She was more than a hundred years of age, and so infirm that she could not move beyond

the door of her little two-roomed cabin, but her mind was very clear and bright. She was a happy saint, inspiring every Christian who had the privilege of knowing her with somewhat of reverence as well as affection.

Her master had made her free several years before the rebellion, perhaps thus to free himself from further care of one too old to work. At any rate it would appear that she had sometimes suffered from actual want, and she told us of the wonderful ways in which some necessity would be met, directly from the Lord, as she fully believed. She always seemed to feel a sweet certainty that God cared for her, at times almost to see his hand reaching down for her help; and this, combined with the most touching humility, gave her character the repose which is so beautiful and so rare.

I remember the first time I went in to read a chapter in the Bible to her—one Sabbath noon. She fixed her dim eyes upon me and seemed to drink in every word. When I finished she said, "Thank you, my dear young missis. I must tell how good my Lord been to me this day. This morning the people all gone church, June run off and play," (June, a little boy left to "mind" Aunt Sarah,) "then I say what can I do here me one. I not able so much as get sticks together to cook a little to put in my mouth all the day. And now my Heavenly Master send you to give me such good word from His Book. I thank the Lord, too much for what he send me this blessed day." There was no mistaking the manner which then, and ever, more than words said, "O how love I thy Law." It was good to take the time as often as possible to read, if but a few words, to such an one, and a little boy or girl would sometimes run over from Sabbath school to repeat to Aunt Sarah the newly learned verse for the day.

She seldom talked much about herself but was thoughtful for others. "You work too hard for we poor people," she would say, and when we asked after her health, though often admitting her "bones painful too much, got no sleep the living night," she would quickly add, "Thank God I get something better now."

When we returned after a short vacation her greeting was, "I bless the Lord that he

give me to set my eyes on you once more before I die." I can see her now, as after my husband and I had knelt with her in prayer for the last time in that poor little dwelling she followed us to the door groping her way, and blessed us "leaning on the top of her staff." Very precious were those words of earnest benediction from one who lived so near the Throne, and whose eyes were so soon to "see the King in His beauty."

KENTUCKY.

KENTUCKY—FREEDOM—SUFFERING.

From Rev. John G. Fee.

BEREA, MADISON CO., KY. }
Jan. 9th, 1865. }

I have just returned home from the Union State Convention, which met at the capitol of our State, on the 4th inst; and to which I went as a delegate. It was largely attended by a class of sober, upright and influential men. The Convention by resolution prayed that the National Constitution be so amended as to prohibit slavery, every where within national jurisdiction; also that the legislature of our State so repeal the slave code of the State as to permit emancipation.

Perhaps in no other State has the public sentiment grown more rapidly than in this, within the last six months. Many were convinced before, but the pressure of the slave power was so great that they were silent. As the slave power wanes with the rebellion, the fettered conscience speaks out. A prominent member of the convention said to me in the presence of other members, "Mr. Fee, some ten or fifteen years ago, I received a book, which you had written against slavery; I read it, and kept it, but I hid it; I was afraid to let it be known that I had it." The same man said: "Mr. Fee, the question now is, not whether you shall stay in the state, but whether those who mobbed you shall." Be the cause what it may, certain it is that the progress in favor of emancipation is very rapid, and the blessings of free institutions will soon spread over our land.

This is the glorious fruit of the faithful application of the gospel to the sin of slavery, as it existed in church and state. Toleration of sins because "organic" would never have routed the monster.—But when christian men laid the axe at the root of the tree—showed that, in the light of God's word, slavery was a heinous sin not to be fellowshiped in God's church; and when, like consistent men, they embodied the same sentiment in political action, and carried it to the ballot box, then the leaven of righteousness spread rapidly. The dragon, the serpent of slavery, saw the progress—became alarmed, drew the sword, and made war upon the woman (the church,) and her child. "Michael and his angels fought; the dragon and his angels were cast out." Thanks be to God! We have lived to see the victory—I say victory. We often say it is day when the full orb is not seen. It is even probable we shall see that and rejoice in its glory; yes, we shall probably and that soon see the day in which the old Liberty Bell, in Independence Hall, shall be recast, and hear its full tones proclaim in verity, "Liberty throughout the land unto all the inhabitants thereof." Before that note shall ring, however soon, many a wail will go up from many a fond mother's breast.

As I came from that convention, I returned to Camp Nelson, where I have spent most of my time as you know, during the summer and fall. There I saw as I had in days previous, suffering and distress. When colored men began to enlist, their wives and children often followed them into camp; sometimes because of affection to the husband and father; sometimes because enraged masters would beat them unmercifully, or drive them off. From the beginning of enlistments an order existed driving the women out of camp. They would return,—no place of shelter, and often their husbands gone, they were much exposed to temptation. A request was made that the Secretary of War would provide a

place for them within the camp, (which contained eleven square miles,) away from the soldiery, and surround their grounds by picketing and a guard—furnish shelter, a place for work and instruction. The plan was examined, approved—sent to the commandant of the State, approved, and sent back. By this time the "dead of winter" was here. Many of the women and children by their own efforts had little huts erected, with a small amount of provisions. With a very summary notice the commandant of the post ordered soldiers to drive the women out of camp. They were driven without time or opportunity to get away their little effects. From the wagons and carts they were dumped down in the streets or by the way side, in extreme cold weather. The day when the order was made out, the weather was not cold; but the change came suddenly, and with it great suffering. Soon an order came from Gen. Burbridge, countermanding what had been done by the commandant of the post, who acted under previous orders from another official. By the order of Gen. Burbridge, the women were returned, and by order of Secretary of War rations are issued to them, and good buildings are going on, as previously contemplated for their shelter. Here it is expected work will be furnished to the women and children, and hundreds taught to read and write, and this for time to come. This will be a blessed work. Those that sit in "darkness shall see a great light."

But for a time clothing must be furnished to these suffering mothers and children. Often they escaped without a single change of raiment, and with but little of that. As you pass through the barracks, where many of them now are, you see mothers shivering with cold, and weeping over lifeless corpses of little ones. Will the christian and humane world give clothing and teachers to these suffering ones? Christians and others have too long consented to the bondage and robbery of these poor creatures. They ought now to bring forth fruits meet for repentance. Bless God for a gospel that teaches us to do good.

American Missionary.

NEW-YORK, MARCH, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

OUR MAGAZINE AND PAPER.

We cannot afford to send these publications (the contents are the same) to persons who are not entitled to receive them, unless it be for a short period to enable readers to form some acquaintance with the principles and doings of the Association. Those are excepted who contribute by a direct remittance, or in annual or other collections, Life members who request one of the publications, and pastors and others who render services to the Association in increasing its funds. The price of the magazine is fifty cents per year and of the paper twenty five cents per year. Should any who are not thus entitled to receive the Magazine or paper, receive it for successive months, they are requested to notify the Postmaster and ask him to notify the Assistant Treasurer.

DESTITUTION OF THE FREEDMEN.

We preface the facts about to be presented with the remark that the charity extended to the ex-slaves is to be but a temporary aid. The present necessity arises chiefly from the exigencies in which they are placed by the casualties of war. The able-bodied men join the army either as soldiers or laborers, while the aged, the women and children are left mainly to shift for themselves, or to depend upon the charities of the benevolent. When matters get settled, when war has ceased, when the various industries are resumed, the ex-slaves will ask no favors, as they will be abundantly able to take care of themselves. Until then, they require and should have the warmest sympathies and most liberal aid of the community. This aid has already been given to some extent, but by no means equal to

the necessities of these poor and starving fellow creatures. We earnestly solicit attention to the subjoined facts, so that the liberality of the liberal may be increased, and the hearts and purses of those who have given sparingly or not at all may be reached at this time of extreme destitution.*

KENTUCKY FREEDMEN.

Many of the ex-slaves in Kentucky, and on the opposite shore of the Ohio river, are in very destitute circumstances. In our last number we inserted an appeal from the Rev. J. Huggins in which he states that many hundreds "of both sexes, from infants up to persons of 84 years of age, are nearly destitute of necessary clothing."

Many of them are mothers with infant children, while others have husbands in the army, and thus far have received no support from them. Rev. J. G. Brice, our missionary agent, had visited them and writes: "Such squalid poverty I scarcely ever beheld the like of. In rooms scarcely twelve feet square, I found ten, fifteen, twenty and twenty-five persons of all ages huddled together, with clothing hardly sufficient, in some cases, to cover their nakedness."

Capt. B. writes from Kentucky: "On one of the coldest days of the season over four hundred women and children were turned out of camp and left to perish with cold and hunger by the road-side." They want clothing, books, cooking utensils, teachers; in fine everything.**

GEORGIA FREEDMEN.

An affecting appeal has been extensively published on behalf of the suffering negroes whom Gen. Sherman has recently liberated by his triumphant march through Georgia.

"Hundreds of them arrived at Beaufort, S. C. in a state of misery which would have moved to pity a heart of stone; and these are but the advance of

* Money, goods and clothing can be sent to W. E. Whiting, Assistant Treasurer, 61 John Street, New York, and we wish it understood that we attend to the wants of the Freedmen, bodily, intellectually and spiritually.

**See also letter from Mr. Fee in another column.

a host no less destitute. Unless the charity of the North comes speedily to the rescue, they must die by hundreds from exposure and disease."

Gen. Sherman in a brief note to Gen. Saxton, accompanying the transportation of the first shipload of freedmen from Savannah to Beaufort, said :

"Please receive 700 'Contrabands,' the first installment of 15,000. Many of them are from far up in Georgia; and a long, weary, and sorrowful tramp they have had. Many of them, with little children, have not brought a thing with them, and have most miserable covering."

We have before us the following order. It is the voice of authority, and it addresses itself to every citizen in the free States, says a contemporary, and never were the calls for beneficence so pressing as at present when God is opening to us such an extensive field of usefulness. Not only are books, school teachers and the word of life wanted, but coarse clothing and bedding in large quantities and without delay.

HEAD QUARTERS, District of Savannah.
Jan. 23rd, 1865.

Clothing for the relief of the colored people of this city is pressingly needed; and the Quarter Master in New York is requested to grant to the American Missionary Association the privilege of forwarding as soon as practicable anything of this kind which it may be disposed to furnish.

C. Grover.

Brevet Maj. Gen. Command'g.

R. Saxton,
Brev't Maj. Gen.

Mr. Richardson, our missionary at Beaufort, S. C., writes January 31st, as follows :

"No one can have any just conception of the wretched, forlorn condition of many of the blacks set free by General Sherman. Such wrecks and specimens of humanity I never conceived. In the lot stowed in our School Chapel near us, they have been dying three or four of them daily. This is owing very much to the lack of fire and clothing to keep them warm. We have done all in our power for them. Mrs. R. and others of our family, carry in food to the sick and feeble, but fuel and clothes we cannot supply. Our scanty stores are entirely exhausted.

If northern friends could but look upon one gang of these poor creatures, as they come to us, I think we should soon have a supply of clothing and bedding for their comfort. I trust we shall soon see the much needed supply."

"We are in *great need* of clothing, bedding, boots and shoes, and stockings, &c. To see so many uplifted hands, and hear so many voices crying out at once, 'Massa, Massa, do git me sometin for my poor naked chil'en; got nothin' to put on 'em, Massa!' I was too soon compelled to say 'all gone.' My heart almost sunk within me to see the many disappointed ones, and hear them say, 'we got nothin, Massa, chil'en almos' naked.' Most of the able-bodied men enter the army, and those coming to us, are mostly women and children. Government will furnish them with rations for awhile, but it has not clothing for these women and children. My plea now is for help to clothe and in some measure make comfortable these suffering ones."

NORTH CAROLINA FREEDMEN.

One of our teachers on Roanoke Island, writes :

"Hundreds, I might almost say thousands will lie down to-night around us, with covering, the most scanty, if any. It seems as if *bedding* were their sorest need. . . . Many, many, are the poor orphans, who are merely *staying* their lives out here below as best they can."

Another teacher writes :

"There are many dependant ones utterly unable to supply their own wants."

In another letter dated Roanoke Island, January 28th, it is said :

"The season is most intensely cold. I have never suffered at home as here; probably on account of the sudden changes. Our poor are but scantily supplied to encounter such. I have several cases in mind among my scholars of women who have only a light summer dress, and a 'sun-bonnet,' yet they *come*, destitute of covering, while I am shivering in my heavy cloak and furs. Will not some kind friend send a dozen or two of warm shawls for such cases as these in the Briggs School? It matters not how coarse the texture, whether they be new or old, anything to keep them warm, would be a great, great blessing.

There is much suffering for lack of proper bed-covering. They want blankets, and cannot pay for them. They are dying for lack of them. What shall I do?

They can and do make their own clothes. Those who are unskilled, assisted by those who have learned. Shoes are eagerly sought and paid for. Send us denims or any materials for stout dresses for labor. The increasing activity in the army, brings in many new subjects of charity, in the most pitiable state, so that although our people are growing more comfortable, yet our cry is still for our island home "Come over and help us."

VIRGINIA FREEDMEN.

A letter has just been received from a teacher near Portsmouth, who says:

"We have much greater trouble than the guerillas. We have not female help sufficient even to do our ordinary work. We have no clothing to give them, either for young women or old, such as dresses and petticoats, as an inducement for them to come and help us. We have more than twenty little ones; a number of them are sick, and suffering from the cold. Many come to us in rags, and we have almost nothing to give them. Let me entreat you to write immediately what you can do."

Wherever our armies march, multitudes of poor ex-slaves will flock to the old flag, "destitute and afflicted," and place themselves under the care of our generals. As victories crown our arms, the number of the Freedmen will be increased. Let then the sympathies and alms-giving of Northern citizens be equal to the emergency. Let them not be weary in well-doing. "He that hath two coats, let him impart to him that hath none." And let us keep in constant and active remembrance the words of our Divine Lord:

GIVE TO THE POOR. GIVE, AND IT SHALL BE GIVEN UNTO YOU. GIVE ALMS OF SUCH THINGS AS YE HAVE. VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.

DEATH OF MRS. WHITON. — Our Mendi Mission has suffered a severe loss in the death of this estimable woman, wife of Mr. S. J. Whiton, who departed the 9th of November, 1864, aged 25. The last evening of her mortal career, as she lay panting for breath, she whispered, "Tell—my—mother—that—I am

—not sorry—I came—to Africa." She felt deeply for the dear people among whom she labored, and especially for the Mission Children, whom she had so often tried to lead to Christ. Being dead she yet speaks.

A REPRESENTATIVE ACT.

One of the oldest churches in the United States, that in Dover, N. H., organized 226 years ago, has recently placed the AMERICAN MISSIONARY ASSOCIATION among the three *leading* causes on its list of collections. We regard this as a representative act, fit to be followed by others, on account of the age of the church, the saving of the expense of agencies, and especially on account of the great work the Association is doing for the Freedmen, for the regeneration of the South, and for the colored race throughout the world.

PENOBSCOT CO. MISS. ASSOCIATION.

The 18th Anniversary was held at Bangor, Me. January 8th. The Annual Sermon was preached by Rev. M. E. Strieby, of New-York, Secretary of the American Missionary Association. Text—Psalm 68 : verse 31 ;—"Ethiopia shall soon stretch out her hands unto God." The "Bangor Daily Whig and Banner" says it was "a very able sermon, which gave great satisfaction to the audience, and will do good." The thanks of the auxiliary were voted to the preacher. It was also voted that an appeal be made for donations of money, clothing and books for the freedmen. George A. Thatcher, Esq. was re-elected President, Jos. H. Perkins, Esq. Cor. Sec., and James Allen, Esq. Treasurer. *

* We see by the Bangor paper, that Deacon Allen died on the 20th January, aged 88. At the anniversary he appeared to be in usual health. He was, says the paper, "a sincere Christian and a useful and highly esteemed citizen."

REPORT OF COLORED SCHOOLS.

Professor W. H. Woodbury and Capt. O. Brown, A. Q. M. (Superintending Committee of Colored Schools) have sent us a Statistical Report of the Schools, for the District South of James River, Va.—14 in number, for the month of December, 1864.

Number of teachers	69
“ “ pupils	3366
“ over 16 years	260
“ under six years	175
“ in the Alphabet	820
“ who read and spell	2546
“ who study Geography	451
“ “ “ Mental Arith.	765
“ “ “ written “	17
“ “ “ write	597

“Kind friends at the North contributed liberally for the Christmas trees that were prepared by the teachers. Brighter eyes, sunnier faces, and happier hearts never surrounded the Christmas tree; and they gave utterance to their happiness in songs of gratitude and triumph and praise.”

GRATIFYING TESTIMONY.

Senator Wilson, who was with the Army of the Potomac last week, informs us that, in conversation with Gens. Weitzel, Parke, Warren and Meade, each of these officers expressed the highest admiration of the services and fidelity of the black troops connected with that army. Gen. Weitzel, to his great satisfaction, is to have charge of a new black corps; Gen. Parke is in charge of the 9th Corps, Burnside's old command, in which are several brigades of blacks; Gen. Warren has a few regiments in the 5th Corps; while Gen. Meade, in command of the Army of the Potomac, remarked that for steady work and willing service they were not equalled by any troops in the field. The white soldiers would labor well and fight well when the enemy were in their front, but the blacks would work just as cheerfully, in throwing up intrenchments, etc., whether the enemy were near or remote. Moreover, the colored regiments always kept their numbers up by enlisting the black refugees in their columns. Gen. Meade regretted that so many of these regiments had been transferred to the Army of the James, whereby their services were lost to his command. This testimony should encourage every friend of the blacks to renewed efforts to secure to them all the privileges which belong to the full citizen.—*Commonwealth.*

Maryland.—Large numbers of people from the Northern States and Western Maryland are purchasing lands in the Eastern Shore of Maryland with a view to settlement in that section of the State.

GOOD EFFECTS OF THE WAR.

In many respects the stern discipline of war has been a blessing to us. It has given a rude shock to the habits of effeminacy, luxury, and show, into which we are falling. It has shown us that there are higher objects of life than money making. The “almighty dollar” no longer retains its supremacy as the chief idol of the nation. Manhood rises as money sinks. When our brothers and friends are hazarding life itself in the struggle for liberty, wealth loses its attractions. We learn to pour it out freely in aid of our country and our country's defenders. It is truly surprising that with all the burdens of taxation and the depreciation of money the streams of benevolence are yet full to overflowing. Whatever else the war has done, or failed to do, it has taught us liberality.—*The American Baptist.*

THE RIGHTS OF MAN.

Caste, sanctioned or tolerated by law, is almost as bad in itself, and even more hopeless of cure (than Slavery.) Enough of that misnamed “democracy” which intrusts political power and privilege to aliens, criminals and fools,—to the classes which make the dread and shame of all great cities,—while refusing it where there is no just bar, but only that of blood! The monstrous abuses of universal suffrage in our great cities would be in no way mended by merely extending it to the multitudes whom slavery has kept so long in ignorant barbarism. They can be fairly met only by some system of probation, limiting that great trust by some test of competency and worthiness. Whatever that test shall be the Constitution itself should ordain that it shall not be the test of race and blood. The present hour should be seized to deliver a nation, once for all, from the curse of a great population hopelessly shut out from all political privilege, cut off from our great inheritance of freedom, under the ban of an unjust prejudice sanctioned and fortified by law.—*Christian Examiner.*

THE COLORED PEOPLE OF PHILADELPHIA.

The colored people of Philadelphia have memorialized the Presidents of the City Passenger Railroads, (we hope not in vain) on the subject of their exclusion from the cars. The following is an extract:

We say, fearless of successful gainsaying, that the rules of which the colored people of Philadelphia complain in point of severity stand unparalleled compared with the legislation of any other large city. The fifteen hundred wounded soldiers who lay in pain at the Summit and Satterlee hospitals, a few weeks since, received but few vi its from their color-

ed brethren, simply because the rules enforced on these cars would not allow decent colored people to ride, and eight or nine dollars per day (the usual charge for carriage hire) was beyond the means of the masses to pay. Yet, we repeat, by the regulations of the city passenger railways, not one mother, wife, or sister could be admitted, even to see a United States soldier, a relative, although the presence and succor of such mother, wife, or sister might save a life.

It is well known that through the efforts of the Supervisory Committee ten or eleven regiments of colored men have been raised for the United States service, and not a few of these brave men have already won imperishable honor on the battle-field. Nevertheless, thrice the number that have been thus raised for the defence of the country are daily and hourly compelled to endure all the outrages and inconveniences consequent upon rules so severe and inexorable as those which have hitherto governed the roads of Philadelphia.

The subject has been under discussion in the Legislature of Penn. We have received the report of an able speech in opposition to the exclusion of colored persons from the cars, by the Hon. Morrou W. Louri, of the Penn. Senate.

SLAVES ENROLLED AS SOLDIERS.

The Emperor Alexander told William Allen of the Society of Friends, in 1819, that one reason for his keeping so large an army is, that when the peasants who are slaves become soldiers, and afterwards get their discharge from the army, they are freemen. He is discharging great numbers, and taking others in their place, and one great object for establishing schools in the army is to prepare these men for freedom.—*Life of Wm. Allen, Vol. 1st, p. 363.*

NEGRO SUFFRAGE.

In the Tennessee State Convention an interesting and spicy debate took place recently on a resolution that persons of Indian and African descent, to the third generation, should be prevented from exercising any of the rights of citizenship. Mr. Maynard, one "of the solid men of the Convention," opposed it. He said:

"Perhaps he was not exactly the right man to speak upon that subject, for he voted against the arming of negroes; but when he went out in the suburbs a short time since, and saw them lying side by side with Rebels, dead, wounded, shot in the head—for him he could not see much difference in color."

Mr. James R. Hood, who has done, per-

haps, as much as any man in Tennessee—Brownlee excepted—to foster and encourage loyalty to the old Government, took the most advanced ground of any man in the Convention, and came out squarely for negro suffrage. He spoke feelingly on the subject, having been through the whole of the present campaign, and witnessing daily the glorious achievements of the colored soldiers under Sherman. He said:

"Gentlemen tell us that the negro has not brains enough to vote right. Do not forget that he has brains enough to fight right. But you give him his liberty in return for fighting. When did you get his liberty to give him? It never was yours to give. You robbed him of it when it was his by natural right, and then made a virtue of giving it back. You have only restored stolen property. Preachers have prostituted the pulpit by raving about and declaring Slavery a divine institution. They have been the apostles of hell, and I thank God that this can be said in the capital of Tennessee. . . . Some say 'Wait, all will come right after a while.' But it is better to plant one's self on a right principle, and defend it at the beginning."

The Convention did not determine the question, but left it for legislative action.

CHINA.

In the Baptist *Missionary Magazine* and the *Bible Society Record* of January we find interesting intelligence from China. The educated and the literati form the governing class. Society is more democratic and homogeneous than in any other Asiatic Kingdom, and its ruling minds proceed from all conditions of life according to their talents and acquirements. Only a small portion of the male adults can read intelligently. Female education is very limited.

Although many years have elapsed since Protestant missions commenced in China, very little has been done to bring the Bible into contact with the educated and the literati. Thousands of them may have read it somewhat, but it has not attracted much attention. In Dr. Morrison's day, thirty years ago, there were no churches, no schools, and no missions, had been organized. Now all these are in active operation from Canton to Peking.

The more intelligent Chinese are beginning to see that their fathers, whose example they have been following for thirty or forty centuries, did not possess all the wisdom in the world. Many foreign fabrics are being introduced into the country. This will help to prepare the minds of the people to receive a foreign religion on account of its superiority and truthfulness, as well as its Divine origin. The translation of the Bible into

many other Eastern languages has been accomplished, and books and tracts in Chinese and other languages have been printed and circulated without number. Great numbers of youth have been educated in Christian schools, and gone forth to exert a leavening influence upon the heathen mass. In China at the present time there are about three thousand converts, gathered into sixty churches. The victory is certain,—

"Our God is marching on!"

INDIA.

An important decision has been made at Bombay by Sir Joseph Arnould with respect to the age at which Indian youths could choose their domicile. "Do you" (said the judge to a young convert, about sixteen years of age, named Witta Dhumme,) "desire to reside with the Rev. Mr. Forbes, or with your father?" He distinctly and without hesitation, chose to stay with the missionary. In reply to another question, he also said it was his desire to learn more of Christianity, and that his parents would not allow him to become a Christian. Both the temper and legal research of the judge bore a most remarkable contrast to the proceedings of his Calcutta contemporary. This important decision will probably rule all future cases of the same kind.

Sir Mordaunt Wells' hasty and impetuous judgment is practically set aside, and the gain secured of a definite age being fixed when the youth of India, now so largely imbued with Christian and other knowledge destructive of the religion of their forefathers, may be able to choose for themselves whom they will serve—the God of Heaven, or an idol. Heathen fathers will be compelled to respect the rights of conscience in their children, and those cruel persecutions be averted, which in so many cases, in years gone by, have destroyed the blossoming hopes of the Christian Church in Hindostan.

BIBLE WOMEN IN CUTECA—INDIA.

During the last six months of 1864 two Bible women made 209 visits, and read the Scriptures to 2579 hearers, with gratifying success, but amidst some opposition mostly on the part of the men. Some said, "Why do you come here making known your religion? I suppose the hope of making all of one caste?" I said, "As the field laborer cherishes hope, sows grain in the dry earth, so do we. But God will make His own work fruitful." After this they made no more objection. Two women said, "We wish you would come and teach us to read and write." One woman said, "People say—a Christian's book shouldn't be listened to; but the words of your book are good. If we lived nearer to each other I would listen every day."

SOUTH AFRICA.

A change has passed upon a vast portion of the Beekwana Country. The tribes are no longer at war with each other, nor do they offer any molestation to the Missionary traveling to the remotest stations. On the contrary, he is hailed by them as a friend, and is assisted by them on his journeys, and in carrying out his plans for their instruction and improvement.

AFRICA—WEST COAST.

With the expulsion of missionaries from Tahiti and Fernando Po fresh in our recollection, it is not without concern that we hear that French and Spanish influence is making itself increasingly felt in Equatorial Africa. The Rev. Mr. Bushnell, of the American Board says: "They claim, I believe, all the coast from Camma, one hundred miles south of the Gaboon, nearly or quite to Cameroons River, north. Some points are claimed by both Governments." M. Jacques, the missionary pioneer dispatched by the committee of the French Protestant Society to Senegambia, has taken up his residence at Sedo, the capital of the province of Casamance. His reception was encouraging. In consideration of his labors being for the public good, he has received a free grant of land from the mission, upon which he is erecting a house. In this work he has received much friendly and even gratuitous assistance from those around him. M. Jacques thus concludes his letter to the committee in Paris: "I propose to you, gentlemen, to found, at Sedo, our first and central missionary station in Senegambia. It is with eyes and heart filled with tears of gratitude that I pen these words. I add to my proposal a request for another missionary, and at least one good schoolmaster." The Committee have intimated that they would deem themselves unfaithful to their trust if they were not to respond to this appeal. A missionary and a schoolmaster are to be sent, before the close of the present year, to reinforce M. Jacques.

THE FALASHAS.

This is the name given to the Jews of Abyssinia. They have been settled there from a very early period, some even suppose from the days of Solomon. Christianity was introduced into Abyssinia in the beginning of the fourth century, we fear at that time much adulterated with the base alloy of human inventions. Such as it was the Jews rejected it.

They are ready to admit that Deut. 18: 15 was fulfilled in Jesus, the greatest of all prophets, but refrain from all acknowledgment of Him, throwing the blame, the people on the priests, and the priests on the customs handed down by their fathers. But there is

none of the anti-Christian bitterness which unhappily is so prevalent among the Jewish people generally. Their hope of Jerusalem's being rebuilt is vivid, and, when questioned as to the future of their nation, this is always their reply. They are industrious in their occupations, which are those of husbandry and a few simple trades, such as smiths, potters and weavers; but commerce they eschew as inconsistent with the religion of Moses. The Rev. H. A. Stern, to whose very interesting book, *Wanderings among the Falashas of Abyssinia*, we desire to refer such of our readers as desire full information on this subject, says that their Jewish features cannot be mistaken by any one who has "ever seen the descendants of Abraham either in London or Berlin. Their complexion is a shade paler than that of the Abyssinians, and their eyes, although black and sparkling, are not so disproportionately large as those which characteristically mark the other occupants of the land."—*The Spirit of Missions*.

SUCCESS OF THE MISSIONARY CAUSE.

Not unfrequently well meaning persons express doubts as to the success of missionary enterprise. The following summary, from the *Morning Star*, should send conviction with the force of a sledge hammer to the minds of the most skeptical. It is the work of but a little more than half a century:

At the beginning of the present century, there were no missionary societies in the United States, and now there are 100, which have raised the past year, four and a half million dollars for mission purposes.

Then there were no missionaries among the heathen, now there are 3,000, and 7,000 native assistants. Then there were no churches on the heathen soil; now there are 4,000 Christian Churches where heathenism once prevailed.

There were no heathen converts; now there are 380,000 church members of converted heathen, and as many nominal Christians.

Then there were no Christian schools; now there are 3,000 with 550,000 children under Christian instruction.

Then the Bible did not exist in a single heathen language; now it is translated into 120 of the most important heathen tongues.

And this has been the work of the church in our day!—*Religious Telescope*

REAR ADMIRAL DUPONT.

At the annual meeting of the American Church Missionary Society, held in Boston, Oct. 19th, 1864, The President, Admiral Dupont, presided. Bishop Eastburn conducted the religious exercises, after which the President made a brief introductory address. "He said the audience before him had been ac-

customed to witness missionary operations at home; while it had been his fortune to see much of them abroad. He thought they were not rightly valued by the people. He had seen the missionaries in China doing what the highest dignitaries of the Old World were unable to perform, and spoke of the eminent services rendered by them in concluding the treaty with China. All persons abroad he said, had a high opinion of the missionaries. He had seen them in the crowded streets of China distributing tracts. He witnessed their sacrifices and zeal, and was glad of an opportunity to bear his testimony in their behalf. As the President of the Society, he would also return his hearty thanks to the churchmen of Boston for the generous and enthusiastic reception tendered them." It was deeply interesting to see this brave old veteran standing up in the presence of this great congregation, testifying for Christ and the Church in his simple yet effective way.

ITALY.

In the present state of Italy, the establishment of good Evangelical schools is of the highest importance. In this department we have not been idle. Another important mode of operation in all civilized countries thrown broadly open as is Italy, is the diffusion of light by means of the press. Here too we have taken our part.

And yet the wide open field is only cultivated in spots here and there. In the old Sardinian kingdom, out of Turin, Genoa, and the Waldensian Valleys, there exists scarcely any Evangelistic agency. In Lombardy more is being done; but there are large cities, such as Lodi and Piacenza, still unvisited, to say nothing of the villages and small towns which we can as yet scarcely think of. Tuscany may be compared with Lombardy, but in the Romagna, along the Eastern Coast, in the Province of Naples, and the Islands of Sicily and Sardinia, the Evangelical laborers are so few, as to be lost in the dark drear waste of vice and superstition, over which they are scattered. At the same time the whole country is broadly, freely open. The government stands by us, and with a fairness worthy of all praise, puts down all attempts to restrict us in that liberty of worship conceded by the constitution. Political circumstances, and in particular the obstinate opposition of the Papal party to the enthusiastic aspirations of the nation, are much in our favour. A very large portion of the cultivated middle class, of the operatives, and even of the peasantry, is secretly with us. The press generally takes our part, when circumstances bring us under its notice. The Garibaldians are for the most part our declared friends. We are free to open a Preaching Hall in any city, town, or village in Victor Emanuel's dominions, and proceeding with the tact and prudence which experience has

taught us, should rarely, very rarely, fail for an audience. Entering for the first time a new place, we are often received with open enthusiasm. Not unfrequently we are ourselves the invited. If even any country exhibited the signs of a providential call to the Church to enter in and possess it, it is Italy at the present day.—*Wesleyan Missionary Notices.*

MORAL DESOLATION IN THE SOUTH.

"The whole country is disorganized and demoralized. We have nothing to protect us but the omnipotent hand of a just God. Men who in other days were distinguished for their sterling qualities and moral worth, are now equally distinguished for the dreadful crimes which they daily commit. . . . It is dangerous to go abroad for a single hour; for you are liable to be robbed or murdered at any moment, and even if you should escape, your house is liable to be broken open in your absence and plundered.

Families who were in affluent circumstances a few years ago, now hide themselves away in some desolate cabin, that they may not attract the notice of the world; and others who even now could live with an air of comfort around them, dare not show anything but their rags. To be suspected of having money is to be hung by the neck, or shot dead. O my God! how long, how long shall these calamities last? It is impossible for me to tell the story of our sins and sufferings. To the best of my knowledge there is not a religious organization of any kind in the whole country north and north-west of the Arkansas river, on to the Missouri State line, and even a hundred miles beyond. In all this wide spread region there is but one man left to lift up his voice and proclaim the word of life. Here hundreds and thousands are perishing in their sins. Every degrading and demoralizing influence that wicked men can put in motion, is at work."—*Idem.*

POLITICS IN THE PULPIT.

The Rev. Elbert S. Porter, D. D., the talented editor of *The Christian Intelligencer*, preached a sermon in his church, the First Reformed Dutch Church, Williamsburgh, L. I., October 16th, 1864, in which he asserts the right and duty of ministers to preach Bible truths, although such preaching may inculcate upon politicians, the connection of religion with politics—the Fatherhood of God, and the brotherhood of man—the equality of man before the Law, divine and human. He says:

Is the negro a man? Is he a member of the human race? Is he included in the com-

passionating love of my Savior? There are politicians, and writers in the interest of politicians, who tell me the negro is but a connecting link between the brute creation and the human species. But my Bible assures me that "God made of one blood all the nations of the earth, to dwell together thereon." Am I to play the coward, deny my Bible, outrage my own conscience, and allow such a monstrous heresy to advance unchallenged and unrebuked, because this may be made a political question? And farther: If the negro is a man, then is he not entitled to the rights of a man? or is he to be ever held and treated as a species of animated property? Jesus Christ was anointed to give liberty to the captives, and the opening of the prison to them that are bound. Must I or any minister of the Gospel, decline to unfold the purpose of our Savior's mission, because politicians of one sort or another insist that slavery is the best possible condition for a portion of mankind?

NATHAN T. LYON of Pomfret, Conn., died August 18th, 1864, in one of the U. S. hospitals on the Potomac. He was a good soldier for his country and for the Lord Jesus Christ. His term of service in the army was short, having been a soldier but a few months. But he had been for many years a true and faithful soldier of the cross. Like his Divine Master he went about doing good by his gracious words, and by scattering religious tracts where he thought they would bless and save the souls of men. Many were led by his wise and faithful efforts to a better life, and brought into the fold of Christ. Eternity alone will reveal how many souls have been converted and saved by his faithfulness. He was social, kind and remarkably benevolent. It was more blessed for him to give than to receive. He gave hundreds of dollars which he had earned as a hired man on the farm to the various objects of charity and christian benevolence. He economized in dress and in all his expenditures that he might have to "give to him that needeth." Many who have received his benefactions will ere long rise up and call him blessed. He emphatically did all he could.

S. B. H.

ITEMS.

Free Schools.—The first free school for negroes at Washington was opened about one year ago. There are now in that city twenty day schools and seventeen evening schools for colored persons.

Brazil.—The marriage of the Princess Imperial of Brazil took place on the 16th October ultimo, and was solemnized with great formality. The Emperor, on the occasion of the marriage, gave letters of Emancipation to all the slaves of which she was the owner.

By a decree of the 24th of September, all the "free Africans" (*emancipados*) existing in the empire were emancipated, whether in the service of the State or in that of private individuals, thus annulling the decree No. 1803 of the 28th of December 1853, which exacted fourteen years service from that date.

Russia.—The Emperor of Russia has issued a ukase extending the abolition of serfdom to Trans-Caucasia, the only province of the Russian empire where that institution still existed.

Selfishness.—"It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out until it be broken in pieces."—*Bishop Hall.*

Riches.—"I cannot call riches better than the baggage of virtue; the Roman word is better, *impedimenta*; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindreth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit."—*Bacon.*

LETTER TO THE TREASURER.

From Samuel McFarland, Esq.

Washington, Pa., Jan. 27, 1865.

When I reflect on the infamous wrong which the Nation has inflicted upon the down-trodden slaves, and the great debt due those freed from bondage, it seems to me that no investment can be made which will yield so great a revenue as one in partial discharge of that debt. I say National wrong, because in some respects, the north is more guilty than the South. In the North, the great mass of the people, comparatively, are intelligent, whereas, in the South, though a very few are highly intelligent, the people generally are exceedingly illiterate and ignorant. Hence the North having been in complicity with the South, in this stupendous wrong, is, in this respect, more guilty than the South, because they have sinned against greater light. With this view of the subject, enclosed I send a check for \$500, which I wish disposed of, discretionary with the Association, for the benefit of those hitherto robbed, and now destitute freed people. Now is the time. Not a moment to be lost.

The Lord loveth a cheerful giver.

THINGS TO BE DESIRED.

1. Greater unity and harmony among the people in the loyal States.
2. A more generous support of the Government.
3. A more united determination of all loyal citizens, that, with the help of God, the rebellion shall be put down at whatever cost of life or treasure.
4. Kinder and more confiding treatment of the colored people as soldiers, sailors, and citizens, equal with other men before the law.
5. A greater and more prayerful reliance, not on an arm of flesh, but on the living God, for victory and peace.
6. A more thorough abstinence from sinful and hurtful habits and extravagant expenditures on the part of the members of the Administration, the Congress, the army and navy, and all the people.
7. More generosity toward the officers and privates who are fighting for their country, deeper sympathy for all who are wounded or bereaved, and ampler provision for all who are or may be disabled in their country's service.
8. A more indignant opposition to all greedy and fraudulent gains at the expense of the soldiers, the sailors, the government; and the speedy and condign punishment of transgressors.
9. More zealous efforts, and greatly increased expenditures, for the relief and education of the Freedmen.
10. The speedy passage of the Resolution to be submitted to the Legislatures of the States, by Congress, to amend the Constitution so as to put an end, once and forever, to human chattelism in this country.
11. A peace founded upon the submission of the rebels, and upon truth and justice—and no other.

AN AFRICAN YOUTH.

Some of our friends will remember the writer of the following letter. He belongs to the mission school, at Sherbro, West Africa,

and was brought to this country by one of our missionaries, some four or five years ago. After spending a few months here, he returned to Africa, and remained in the mission school until his progress in study was such that it was thought desirable that he should come back to this country for an education.

GALESBURG, Ill., Dec, 29th, 1864.

I am living with Mr. and Mrs. Burton, and going to school at Knox College, as you have no doubt heard. I have a very good and pleasant home: it seems so much like home to live with them, that I do not feel quite so homesick as I did when I was here before. I am getting along pretty well at school. The students and professors are all very kind to me. I like going to school very much. Study is quite a hard task sometimes, but a pleasant one—pleasant with the thought that I am thus preparing myself for future usefulness to my poor countrymen. I know that God is not giving me all these blessings and advantages merely for my own personal benefit, but that I may be able to benefit others. My chief prayer to him is, that he may rid me of all selfishness, and that the good of my poor country may be my great object; that as I have received freely of the words of life, so I may be willing to impart them to others.

I am attending the preparatory department of the college; it will take two long years before I can enter the college. This seems to me quite a long time, but everything takes time. "There is time for everything under the sun," Solomon says, and it is only with patience and hard labor that we can hope to accomplish anything in this world.

I have been highly favored with a good opportunity to get a good education, and with many kind friends. I expected a great many unpleasant things in pursuing my studies at the west. My experience at Chicago,* when I was here before, has always made me feel so; but I have got along thus far nicely in that respect. Thus I have learned to meet things as they are and when they come, and not until then.

Cold weather comes pretty hard on me; it makes me often wish for a warmer climate. The news from home is very good, only the present weakness of our dear mission. May God bless my country and that light which he has placed there, is the prayer of one whom it has been the means, I trust, of bringing to Christ.

BARNABAS ROOT.

* Alluding to his being ordered away from the dining room of the Richmond House, when seated at a private table, with the white friends who accompanied him.

Children's Department.

THE BELGIAN GIRL.

We have sometimes, says the Report of the "Belgian Evangelical Society," the happiness of seeing the children on their death bed bearing beautiful testimony to the power of grace. Take the following instance, extracted from the late report of a pastor:

"Let me say a few words more to you concerning a young girl, who died at the age of twelve years from the effects of a dreadful burning of the whole of one side of the body. She survived the accident only three days. This dear child was almost continually praying, and in the midst of her intense pains she cried to God, 'O Lord, my God, have mercy on me!' Feeling her end approaching, she said to those who wished to render her some kind service, 'I have no longer need of anything—I shall soon be with Jesus; I shall soon be clothed with a white robe, with a girle and a crown of gold!'"

RECEIPTS

From Jan. 1st to Jan. 31st, inclusive.

MAINE.

Bangor. First Parish S. S., \$12; Miss Luce, by J. A., \$1; Dea. J. C. White, \$5; Dea. O. H. Ingalls, \$3; Rev. G. W. Fargo, \$1; by G. A. T.,	22 00
Bath. C. C. D.,	50
Bethel. Timothy, and T. H. Chapman, \$15 ea. to const. TIMOTHY CHAPMAN, L. M.,	30 00
Bluehill. F. Parker,	1 00
Brewer. John Holyoke, by G. A. T.,	10 00
Camden. Cong. Ch., \$23 50; Ladies Soc., \$6 50; by A. B. Treas.,	30 00
Ellsworth. Mrs. L. T. Phelps,	10 00
Farmington. P. Shorey,	1 00
Garland. Cong. Ch., by J. A.,	1 50
Holden. D. Farrington, by J. A.,	5 00
Jackson. E. Abbott,	5 00
Sween. Rev. S. Sanderson, \$2; Mrs. E. Hamlin, I. Eastman, H. Saunders, A. Woodbury, E. Sanderson, G. Bennett, Dea. N. A. Bradbury, A. Woodbury, J. Hamlin, D. Andrews, and Hon. E. W. Woodbury, \$1 ea.; others \$2 25,	15 25
Windham. W. F. H.,	50
Winslow. Mrs. S. J. Smiley, \$2; S. Smiley, Dea. T. L. Garland and J. Garland \$1, ea.; Rev. J. D., 25c.,	5 25
Winterport. E. Manter, by J. A.,	20 00

NEW HAMPSHIRE.

Alstead. Rev. D. S.,	50
Antrim. I. Wright,	2 50
Brookline. Cong. Ch.,	10 00
Dover. H. H.,	50
Epsom. Wm. Tarleton, \$5; Dea. F. Sanborn, and Rev. A. B. Peffers \$2 ea.; J. Moses and M. Moses, \$1 ea.; others \$1 20, bal to const. REV. A. B. PEFFERS, L. M.,	12 20
Francetown. JOSEPH KINGSBURY, and P. H. BIXBY \$30 ea. to const. themselves L. M., others, \$14 25; by Rev. C. C.,	74 25
Hampton. Rev. J. Garland, \$4; B. H. W., 50c.,	4 50
Hancock. First Cong. Ch., \$12 50; E. G. W. D., 25c., by A. D. T., E. Washburn, \$1; J. D., 25c.,	14 00
Harrisville. Correction. Dea. Richardson \$6, ack. in Feb. from Keene.	

Henniker. Mrs. A. Child,	1 00
Keene. J. Rand, \$36 50; to const. SELDEN F. RAND, L. M., L. Joslin, \$2 50; A. Duren, S. Foster, E. Rand, and A. R. Metcalf, \$2 ea.; G. P. Drown, S. Woods, and L. F. Rand, \$1 ea.	50 00
Manchester. Bequest—Erastus Danielson, deceased, \$75; by Mrs. D. J. D., Mrs. D., 50c., Mount Vernon. J. Bruce, \$3; John Bruce, \$3; J. Elliott, \$1 50; others 75c.	75 50
Salisbury. Legacy—Mary Pettengill, deceased; by T. D. L.,	350 00
South Salisbury. E. F.,	50

VERMONT.

Dorset. L. B. Armstrong, by Rev. P. S. P.,	1 00
Enosburgh Falls. F. P. Leach, and A. Fassett, \$1 ea.,	2 00
Grafton. F. D.,	50
Highgate. C. C. L.,	1 00
Jericho. M. P. R.,	25
Middlesex. Mrs. H. Somerville,	3 25
Springfield. Miss B. Barrett, by A. M.,	10 00
Swanton. H. C. L.,	25
Thetford. P. Rugg, \$1; others \$1 25,	2 25
Windsor. Mrs. S. H. Freeman,	5 00

MASSACHUSETTS.

Amesbury & Salisbury. Union Evan. Ch. to const. NATHAN WORTHEN L. M.	34 55
Amesbury. M. C. Coll, \$5 50; Mrs. A. Jones, \$2; by E. A. J. Treas.,	7 50
Amherst. First Cong. Ch., \$35; First Parish, G. & L. Bener, Sec., \$28 22; by G. C. Treas.,	63 22
Andover. C. E. Goodell, by W. & Co.,	25 00
Belchertown. C. S. Warner, \$2; B. P. Searle, and A. Blodgett, \$1 ea.; by Rev. H. B. B.,	4 00
Boston. Charles Nichols, \$30; to const. DE A. SYLVESTER MORRIS, L. M., Cash by W. & Co., \$1 74; J. H. G., 50c.,	32 24
Bridgewater. L. Damon,	1 00
Brookline. F. C. Sherman,	3 00
Chelsea. Mrs. A. E. Pratt, by W. & Co.,	9 00
Conway. Mrs. M. C. Tilton,	1 00
Fall River. M. E.,	50
Framingham. Mrs. S. N. Brewer, \$10; G. Nourse, \$4 50; A. M. Parsons, and Miss S. A. Temple, \$3 ea.; Wm. P. Temple, \$2; Mrs. S. C., 50c.,	23 00
Granby. Cong. Ch., by A. F. Treas.,	20 00
Grantville. S. D., by W. & Co.,	25
Goshen. Mrs. P. C. Tilton,	1 00
Hanover. Second Cong. Ch., M. C. Coll, \$18 60; Capt. N. D., 25c., by W. & Co.,	18 85
Haydenville. Cong. Ch. to const. REV. GEO. W. PHILLIPS, L. M., by E. G., Treas.,	37 15
Huntington. C. C. G.,	25
Lee. W. P.,	50
Lowell. Mrs. M. Mead, \$1; for Mendi M., Mrs. S. R., 50c., H. B. Stanton, \$2; D. G., 25c.,	2 25
Mansfield. Ch. Coll, by W. & Co.,	6 00
Medfield. Mrs. L. G., by W. & Co.,	50
Middlesex Village. MRS. S. F. WOOD, to const. herself L. M., by W. & Co.,	30 00
Milton. H. G. Durell, \$10; by W. & Co., R. Hutchinson, \$5; G. W. Greene, by W. & Co., \$3;	18 00
Milton Mills. Ind. Meth. Ch.,	6 20
Mill River. Joel Wilcox,	20 00
Newburyport. F. W. Smith, \$2 50; Dea H. Lunt, \$1; by W. & Co.,	3 50
Norton. Miss A. P. Goodwin, \$1 50; others 50c.,	2 00
North Amherst. Cong. Ch.,	22 34
Northampton. Mrs. F. E. G. Stoddard,	1 00
Peru. T. J.,	25
Petersham. Orthodox Cong. Ch. by Z. F. S \$11.05; C. A. 50c.,	11 55
Phillipston. P. Eaton, by W. & Co.,	1 50
Pittsfield. South Cong. Ch., \$72; S. S. Coll, \$8 75; by H. M. P. Treas.,	80 75
Salem. Geo. Driver, \$5; "A Friend," \$5;	10 00
Sharon. Cong. Ch. to const. REV. PERLEY B. DAVIS, L. M.,	30 00
Shutesbury. Ch. & Soc., by W. & Co.,	19 80
South Danvers. C. G. W., by W. & Co.,	50
South Malden. Cong. Ch.,	3 40
South Royalston. R. R. Safford,	5 00
Stockbridge. Rev. J. Brewer,	1 00
Stoughton. Coll. Cong. Vestry,	11 00

Springfield. First Ch., \$34; by S. W. A. Treas., Mrs. R. Kilbon, \$1;	35 00
Templeton. I. P. Sibley, \$1; others, 75c.; by A. H. M.,	1 75
Uxbridge. C. Ellis, \$150; W. Lackey, and H. P. Slater, \$1 ea.; E. H. D., 50c.,	4 00
Westboro. Cong. Ch., to const. THEODORE F. BRIGHAM, and DR. SAMUEL GRIGGS, L. M's.,	57 00
West Cummington. Mrs. H. S. Elder,	1 00
West Hampton. L. B.,	50
West Roxbury. So. Evang. Ch.,	29 01
Worcester. Individuals; by S. H.,	2 50

CONNECTICUT.

Avon. Rev. John Bartlett,	2 00
Bristol. H. P. B.,	75
Chester. Rev. E. J. D.,	1 00
Colchester. Mrs. I. Newton, and E. Day, \$5 ea.; East Avon. Cong. Ch., "Christmas offering" \$32 35; M. C. Coll, \$3; by M. C.,	35 35
East Windsor Hill. E. W. E.,	27
East Winsted. Miss S. Mallory,	1 00
East Woodstock. H. R. C.,	25
Farmington. First Cong. Ch., (of which 30 from Henry D. Hawley to const. MISS ADALA J. WOODFORD, L. M.,) by W. G., \$104 10; C. H. 25c.,	104 35
Greenwich. Second Cong. Ch., \$58 50; by L. P. H., Dea. Jonas Mead, \$10,	68 50
Guilford. Cong. Ch., by L. G.,	54 00
Hartford. Mrs. H. W. Bidwell,	10 00
Harwinton. Jason Skinner, \$12; Miss Catlin, and H. Birge, \$5 ea.; Rev. Mr. Searle, \$3; by E. B.,	25 00
Jewett City. Cong. Ch., \$43 40; to const. REV. JAMES LAIRD, L. M., Miss M. G. 50c.,	43 90
Kensington. S. Peck,	2 00
Madison. T. Dudley, by R. T.,	2 00
Milford. First Ch., Bible Class, bal. to const. CHAS. W. MERWIN, L. M., by A. T.,	20 00
Mill Brook. E. R. Allen,	1 00
Milton. Rev. G. J. Harrison,	2 00
Mystic Bridge. Cong. Ch., by E. D., Treas.,	5 29
New Hartford. North Cong. Ch., by H. W. B., Treas.,	81 10
New Haven. Mrs. E. M. S. Ely, \$30 to const. MRS. KATE SEELEY, L. M., Amos Townsend and family, \$30; "A Lady Friend," \$16; C. Porter, \$5 25; S. Trowbridge, \$5; B. P., 50c.; "A Friend," \$10; Ralph Tyler, \$10; G. Thompson, \$2; J. W. U., 50c.,	109 25
Norwich. Second Cong. Ch., \$81 90; George Pierce, \$12; by D. H.,	93 90
Plymouth. Cong. S. S., for ed. of a Scholar Mendi M.,	25 00
Somers. N. C. Pease,	1 00
South Britain. Miss N. P. Mitchell,	20 00
Sherman. Rev. S. J. D.,	50
Simsbury. Cong. Ch., M. C. Coll, by A. G. H.,	32 20
Stanwich. C. Brush, and family,	10 00
Stratford. Mrs. A. B.,	50
South Norwalk. Mrs. J. Bouton,	5 00
Suffield. Mrs. T. R. P.,	25
Waterbury. Ed. Church, \$10; S. B. Minor, \$1,	11 00
Westford. Mrs. D. F. W.,	50
West Meriden. First Cong. Ch., \$107 54; by Rev. H. C. H., E. K. Breckenridge, \$10,	117 54
West Winsted. T. Watson,	1 00
Woodbury. Judah Baldwin, \$25; C. J. Minor, \$5,	30 00
—"A Friend,"	10 00

RHODE ISLAND.

Providence. High Street, Cong. Ch., \$95; Sab. Sch., \$5; to const. EDWARD M. THURSTON, REV. O. F. OTIS, and WM. KNIGHT, L. M's., A. S. A., 25c.,	100 25
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NEW YORK.

Amber. A. Adams,	10 00
Batavia. Mrs. E. Taggart,	1 00
Brooklyn. Coll. Lafayette Av. Ch. \$62 54; by E. L. Lewis Tappan, \$50; Mrs. E. Entwistle, \$2; Mrs. E. H. Johnson, \$2; C. McKee, \$1; M. T., by J. C., 50c.,	118 04
Brooklets Bridge. Mrs. Z. B.,	50
Blossvale. E. Doty, and family,	3 00

Canastota. J. A. Wilson,	5 00
Centre Lisle. Mrs. P. Monfore,	3 00
ChAMPLAIN. Mrs. C. M. C., 50c.; Mrs. D. R., 25c.,	75
Cuba. D. S. B.,	25
Deansville. Henry Goff, \$15; A. Day, \$10 50,	25 50
Fairport. Coll., by Rev. J. B.,	25 00
Fort Wood, Bedloe's Island. Rev. Dr. Proud-	
fit,	20 00
Galway. Mrs. N. Jones, \$5; Dea. E. H., 30c.; by	
Miss N. S. C.,	5 30
Groton City. L. Bliss, \$4; J. Howland, \$1,	5 00
Hamilton. Cong. Ch., S. S., by E. S.,	15 63
Harlem. Cong. Ch., by J. R.,	10 00
Jamestown. Rufus Jones,	7 00
Knowlesville. Mrs. P. Gillett, by Rev. R. S. E.	2 00
Laona. Mrs. L. E. Hempstead, for <i>Mendi M.</i> ,	1 25
Lebanon. First Cong. Ch., by H. H.,	22 20
Lenox. Mrs. R. Lewis, \$2 Mrs. J. H. C., 50c.,	2 50
Marshall. "Friends," by M. L.,	25 00
Napoli. Cong. Ch., by Rev. L. N.,	9 40
New Hartford. Miss E. Abbott,	5 00
New Road. Miss H. W.,	50
New York. Ch. of the Puritans, M. C. Coll.,	
\$21 10; by Dr. E. W. Treas.; T. S. Berry, \$10;	
13th St. Presb. Ch. M. C. Coll. \$3; by J. W.	
T., Treas.; Individuals, by J. C., \$2 50; Mrs.	
Golder, \$2 25; Cash, \$1,	39 85
Odessa. I. L. H.,	50
Oneida Lake. Dea. Seba Mead, deceased, \$10	
by Mrs. L. M.; Dea. W. Bushnell, \$1,	11 00
Oriskany. A. Halsey, \$3; E. D. Porter, \$2;	
Mrs. Huggill, Miss L. S. Porter, and Mrs. L. B.	
Porter, \$1, ea.; others, \$2,	10 00
Palmyra. First Presb. Ch., by J. F.,	25 00
Penn Yan. C. W.,	65
Peterboro. James Barnett,	10 00
Rensselaerville. Mrs. W. C.,	50
Ridgeville. R. H. Childs, \$2; E. B. Northrop,	
\$1 50; J. Wing, \$1; others, \$2 50,	7 00
Schoharie. W. S. Gates,	3 00
Sullivan. Mrs. Edwin Lewis, by J. A. W.,	10 00
Tarrytown. "J. S. H.,"	52 00
Westmoreland. W. Newcomb,	2 50
Westfield. L. Stone, \$3 50; H. Culver, \$1,	4 50
Wilson. First Presb. Ch., (15 of which from	
R. C. HOLMES, bal. to const. himself L. M.,)	36 00
Williamsburgh. Mrs. M. A. C.,	50

NEW JERSEY.

Clinton. Miss E. H. Case,	1 00
Plainfield. Mrs. S. O.,	25
Trenton. "Mute & the Blind,"	50

PENNSYLVANIA.

Conneautville. S. H.,	50
Lafayette. J. O., & J. B.,	1 00
Meadville. W. F. Clark,	5 00
Mercer. Joseph Sykes,	5 00
Pottsville. Rev. S. G. R.,	25
Russellville. "A Friend,"	1 00
Rockdale. P. M.,	50
Tuscarora. Rev. C. M.,	50
West Chester. Miss M. F. S.,	50
Worthington. J. Craig, Jr., and others,	1 00

VIRGINIA.

Fortress Monroe. Contributions, by C. P. D.,	2 00
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DISTRICT COLUMBIA.

Washington. R. S. A.,	50
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MARYLAND.

Emmitsburg. E. Horner, by Rev. R. S. G.,	10 00
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KENTUCKY.

Berea. R. H. Fee,	5 00
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MISSOURI.

Saint Louis. Rev. J. McCracken,	2 00
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OHIO.

Amherst. A. Gaston,	1 00
Austintown. M. Whiting, by M. W. P	6 62
Ashtabula. J. E. Goodwin,	3 00
Brecksville. J. Dunbar,	3 00

Brighton. L. A. S.,	25
Hampden. S. Sheldon,	2 00
Hartford. H. B. Thompson, \$2; S. C. Baker,	
\$1 15; A. Newman, T. Jones, Mrs. B. C. Hart,	
W. Bond, and T. Vernon, \$1 ea.; others, \$1 85,	10 00
Ironton. Mrs. J. A. Willson, by Dr. W.,	5 00
Keene. W. T. Adams, \$20; Mrs. R. Adams,	
and S. Lawrence, \$5 ea.; A. Seward, \$1,	31 00
Mallett Creek. E. Pierce, \$2; A. Pearson, R.	
Gardner, Rev. Mr. Brintnall, and Miss H. M.	
Barnes, \$1 ea.; others, \$2,	8 00
Monroe Centre. Miss L. M. Kellogg,	1 00
New London. R. H. W.,	50
Oberlin. L. F.,	25
Savannah. Free Presb. Ch., by G. M.,	15 25
Seneca ville. W. H.,	50
Wakeman. Amos Pierce, \$516 20; by Rev. H.	
S. B., Mon. Miss. Meeting, \$2 39; by M. E. B.,	
Sec.,	518 59
West Andover. A. Coleman & wife, \$5; T. Cree-	
sey, \$3; W. W. Hopkins, Dea. J. Carpenter,	
S. E. Searle, and M. S. Bates, \$2 ea.; R. Hough-	
ton, \$1 25; Mrs. J. Wilder, and Mrs. E. Linds-	
ley, \$1 ea.;	19 25

MICHIGAN.

Bellevue. T. C. Clark,	2 00
Casco. H. Topping,	3 00
Clinton. W. S. Millsbaugh, by Rev. H. E.,	5 00
Jackson. Mrs. L. F. Grandy,	1 00
Kalamazoo. Mrs. M.,	50
Port Huron. Cong. Ch., by Rev. W. B. W.,	27 22
Richland. Mrs. Betsey Woodruff, \$50; by Rev.	
M. B., Presb. Ch., by S. M., \$11,	61 00
St. Johns. Cong. Ch., by Rev. W. B. W.,	3 00
Thetford. A. Carrier,	1 00

ILLINOIS.

Albion. H. Edwards, \$1; Mrs. T. S., 25c.,	1 25
Barrington. J. A.,	25
Chicago. "E. H." 55c.; Mrs. W. W. B., 50c.,	1 05
Dallas City. S. Miller,	2 00
Fulton. Prof. L. A. Stone,	5 00
Galesburg. Geo. Avery, \$25; others in First	
Cong. Ch., \$16; by Rev. F. L. P.; Rev. L. H.	
Parker, \$10,	51 00
Hoyleton. Rev. J. S. Davis, \$10; Miss M. Gra-	
ham, \$2 11,	12 11
Jeffersonville. R. Wakefield,	5 00
Jericho. Wm. Bertram, \$5; Jno. & J. Bertram,	
\$5; others \$3 75; by Rev. L. F.,	13 75
Lyndon. Dea. A. R. Hamilton, by Rev. J. E. R.,	7 00
Melrose. G. Potter,	5 00
Naperville. Cong. Ch., by Rev. S. F. P.,	3 50
Neoga. N. G., and others,	1 00
Oxford. M. P. U.,	50
Pecatonica. S. Follett,	2 00
Pittsfield. Cong. Ch., by Rev. Wm. C.,	38 00
Plymouth. E. Whipple,	10 00
Princeton. First Cong. Ch., S. S. to const.	
LEWIS J. COLTON, L. M., by J. P. R., Sup't.,	37 67
Roscoe. Charles Kerr,	10 00
Sterling. First Cong. Ch., \$14 45; J. V. Mc-	
Kinney, \$5,	19 45
Warren. S. Pepoon,	1 00

INDIANA.

Boonville. M. Chase,	10 00
Poland. G. M. Floyd,	2 25

WISCONSIN.

Beloit. Second Cong. Ch., \$28; Coll. Bapt. Ch.,	
\$8 88; others, \$3; by Rev. S. F. P.,	39 88
Fort Howard. Cong. Ch., by Rev. D. C. C.,	5 65
Kilbourne City. Z. Bisbee,	1 00
Portage City. J. Jones, No. 4, \$3; M. O., 25c.,	3 25
Racine. H. Vilas and Mrs. Buck, \$2 ea.;	4 00

KANSAS.

Lawrence. W. & B. S.,	50
Leavenworth City. Rev. J. H. Byrd, \$18; Rev.	
S. L. A., 50c.,	18 50

NEBRASKA.

Fontenelle. Rev. L. H. J.,	50
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MINNESOTA.

Minneapolis. Plym. Ch., M. C. Coll., by G. H. Treas., 34 00

IOWA.

Burlington. Cong. Ch., by T. H., 3 35
Grinnell. Cong. Ch., by T. H. B., 20 00
Mitchell. Cong. Ch., by Rev. W. L. C., 10 15
Polk City. E. Nicolle, 4 00
Tabor. Cong. Ch., M. C. Coll., \$18; by A. C. G., 28 00
Treas., Mrs. P. C. Jones, \$10, 10 00
—"Signature," 10 00

CANADA EAST.

Eaton. T. S. Morey, 10 00
— L. Snow, 20 00
— Cash, 25

FOR FREEDMEN.

(\$6.546.39)

MAINE.

Bangor. Central Ch., S. S., \$42 76; to const. MOODY T. STICKNEY, L. M., by J. A., coll. at An. Meeting, \$57 38; by J. A. T., J. S. Ayer, a box C., 100 14
Bath. C. S. Jenks, \$10; J. B. Swanton, \$7 50; Charles Russell, J. D. Oliver, E. S. I. Nealley, D. C. Magoun, C. T. Greenleaf, H. P. Wiggins, M. F. Gannett, W. B. Trufant, and A. C. Raymond, \$5 ea.; H. A. Chandler, and J. A. Emery, \$3 ea.; J. Chisam, Rev. S. F. Dike, W. Weeks, J. Anderson, A. R. Mitchell, and "A Friend," \$2 ea.; M. L. Trott, B. Gannett, and Rev. G. P. Mathews, \$1 ea.; others, 75c., 84 25
Brewer Village. Cong. Soc., \$8; box C., (val. \$150); by G. A. T., 8 00
Camden. A. Howe, \$5; J. Howe, \$3; J. Hodgman, and Mrs. E. Harrington, \$1 ea.; by A. D. M., 10 00
Farmington. Cong. Ch., M. C. Coll., by Rev. R. B. H., 8 25
Industry. A. R. Plumer, 5 00
Sandy Point. Mrs. C. L. Stowers, 5 00
Sabattus. Rev. W. E. Noyes, by N. N., 1 00
Winthrop. "Unknown Friend," by Rev. I. B., 5 00

NEW HAMPSHIRE.

Concord. A box and bbl., C.; (value \$202); by W. B. F.,
Dover. F. W. B. H. M. Soc., \$90; by W. B., Treas., First Cong. Ch., \$40 50; by E. J. L., Treas., 130 50
Fisherville. L. Hoyt, by W. & Co., 1 00
Fitzwilliam. E. Potter, \$9; Mrs. S. Potter, \$1, 10 00
Lebanon. T. Choate, and family, \$3; Mrs. Allen, and B. Choate, \$1 ea.; 5 00
Meriden. Contribution, (\$3 50 of which from K. U. Academy,) by Rev. A. W. \$29; A. Wood, \$1; two bbls. C., by W. & Co., 30 00
Peterboro. U. E. Ch., \$38 50; and two bbls. C., (value \$1 18); \$30 of which to const. DE A. N. H. MOORE, L. M., by M. W., 38 50
Pittsfield. Rev. J. Morrill, 1 25
Suncook. "X" 5 00

VERMONT.

Bradford. Rev. S. McKeen, 5 00
Bridport. Ladies; a box and bbl., C.; by G. S., Brookfield. Ladies; one bbl., C.; by W. & Co., Burlington. Colored Ladies; a bbl., C.; by Mrs. H. C. A. S.,
Chester. Cong. Ch., \$36; to const. REV. CHAS. C. TORREY, L. M., ladies and others; one bbl. C.; (value \$40 80); J. Fisher, \$1; friends (one box, C.; value \$38 47); cash \$1; by A. D., 38 00
Enosburgh. G. G. Williams, \$3 35; Mrs. M. Perkins, \$1 65; Mrs. A. House, \$1, 6 00
Hardwich. Friends, a box, C.; by Rev. J. T., Marshfield. "A Friend," by Rev. C. S. B., 2 00
North Landgrove. Mrs. J. H. Stevens, 3 00
New Haven. "Friends," for support of a Teacher, by Miss E. W. D., 60 00

North Springfield. J. L. Fisher, \$5 50; Herbert & Charlie Fisher, 50c., 6 00
North Wardsboro. One bbl., C.; Cash 75; by Rev. S. K., 75
Norwich. "Friends," a box, C., Mrs. B. B. Newton, and Mrs. S. J. Kellogg, \$1 ea.; by S. M., 2 00
Peacham. Ladies. a bbl., C.; Cash \$2; by D. S. C., 2 00
Randolph. Ladies' Aid Soc., two bbls. C., (val. \$67; by J. C. F.,
Rupert. D. Smith, \$3; Cash \$1; by Rev. J. B. C., 4 00
St. Albans. Hon. L. Brainerd, \$400; Mrs. H. B. Todd, a package, C., 400 00
Waitsfield. A. Russ, N. Bates, and T. Reed, \$5 ea.; Mrs. T. Reed, C. Joslin, H. O. Skinner, H. Hawley, Mrs. H. Hawley, S. Chipman, O. Jones, A. Joslin, C. E. Joslin, I. C. Prentiss, A. Long, and R. Bucklin, \$1 ea.; others, \$6 24; to const. AMASA RUSS, L. M., 33 24
West Fairlee. O. B. West, by Rev. S. McK., 5 00
West Rutland. Cong. Ch., six bbls. and one cask, C.; Cash \$17; by Rev. H. M. G., 17 00
White River Junction. "C. L. W." \$10; N. B. Safford, \$5, 15 00

MASSACHUSETTS.

Andover. "A Friend," 1 00
Boston. G. C. Judson & Co., \$25; one box, C.; by W. & Co., Mass. S. Soc. and Am. Tract Soc., large package Eng. Cards, ea., by N. N., 25 00
Boxboro. Evang. Cong. Ch. a box and bbl. C., (val. \$45 50); Cash \$2 45; by W. & Co., 2 45
Boylston Centre. Cong. Ch., by Rev. A. H. R., 17 00
Buckland. E. A. Davis, 5 00
Cambridgeport. Mrs. E. P. Kendrick and A. Friend a box, C., (val. \$33); Cash \$1, 1 00
Charlestown. Miss Howe, two bbls. C., by W. & Co.,
Chicopee. Third Cong. Ch., \$61 51 by L. A. M., Mrs. S. F. S. Brown, \$10, 71 51
Chicopee Falls. Mrs. E. Carter, 3 00
Clappville. J. Meriam, 5 25
Dedham. Cash, 5 00
Dracut. West Cong. Soc., a box, C., (val. \$47); by W. & Co.,
Fitchburg. Soldiers Aid Soc., a box, C.,
Franklin. Rev. G. A. Pelton,
Groton. Union S. S., by W. & Co., 25 65
Hamilton. M. A. Dodge, 5 00
Hanover. Mrs. L. W. Linder, by W. & Co., 10 00
Haydenville. E. Graves, \$3; two bbls. C.,
Huntington. First Parish, a bbl. C., 3 00
Lancaster. Rev. Mr. Ames, from ladies and family of Girls State Ind. Sch., 22 10
Leominster. Three bbls. C., (val. \$60) by F. T. Lowell. First Cong. Ch., \$44 92, by H. W. B., Treas., Mrs. J. Fox, \$2, 46 92
Medford. Friends, a box, C., by T. L. B., Middleborough. Friends, a box, C., by Mrs. C. M. K.,
Middleton. Miss Harriet Flint, 3 00
Millbury. First Cong. Ch., S. S., \$10; by O. H. W., "A Friend" \$2, 12 00
New Bedford. F. A. Soc., three boxes, C., (one val. \$60); by Mrs. J. H. Soc.,
Newburyport. Mrs. S. W. Hale, by W. A. B., 50 00
Newton Corner. P. F. Whitmore, \$2; Mrs. J. A. Whitmore, \$1, 3 00
Oakham. S. S. Coll., by L. P. L.,
Phillipston. P. Eaton, by W. & Co., 1 00
Reading. Bethesda Ch. & Soc., by W. & Co., 105 00
Shrewsbury. "P. B. J.", 5 00
Southboro'. One box, C., by W. & Co.,
South Egremont. Cong. S. S., \$6; A. C. Smith, \$1, by Rev. T. A. H., 7 00
South Mansfield. Ladies' B. Soc., a bbl. C., by W. & Co.,
Springfield. J. E. Bliss, \$2 50; E. Pease, \$1; Mrs. H. M. Hutchinson, a bbl. C., 3 50
Stockbridge. Rev. J. Brewer, 1 00
Taunton. James H. Anthony, 25 00
Watertown. Two bbls. C., by W. & Co.,
Westboro. Abijah Wood, to const. JAMES M. KIMBALL, SAMUEL M. GRIGGS, and WILLIAM H. WARREN, L. M's., 100 00
Westfield. A box, books & C., (val. \$21 60); by J. C.,

Weston. Mrs. Alpheus Bigelow. 100 00
West Gloucester. "Friends," by Rev. S. C., 8 35
West Groton. One bbl. C., by W. & Co.,
Worcester. F. R. Soc., six bbls. C., (val. \$327-
78;) also a box shoes, and box comforts for
the sick; two bbls. C., (val. \$221 32,) by Mrs.
S. A. B., Sec.,

CONNECTICUT.

Bethlehem. JANETTE THOMPSON, to const. her-
self L. M. \$30; "A Friend" \$10, by Mrs. E.
B. L., 40 00
Cheshire. One bbl. C., by Mrs. M. E. R.,
Clinton. Dr. D. H. Hubbard, 20 00
East Hartford. Mrs. H. S. Smith, 1 00
East Lyme. Rev. Jos. Ayer, 10 00
Glastenbury. Coll. 1st Cong. Ch., by Rev. A. S.
C., 56 06
Guilford. Third Cong. Ch., by L. G., 54 00
Hamburg. D. Condon \$2; Wm. Caples and J.
M. Beebe \$1 ea., Wm. C. 50c. 4 50
Hartford. Fourth Cong. Ch. \$60.15; Talcott St.
Ch. (Colored) \$9, by Rev. N. J. B. 69 15
Hockanum. G. P. Persons, 5 50
Jewett City. H. T. Crosby, 1 00
Lyme. Ed. Congdon, 20 00
Middletown. J. G. BALDWIN, \$30 to const. him-
self. L. M. Miss Mary A. Baldwin \$10., 40 00
New Haven. Rev. Wm. Patton, D. D. \$30 to
const. Rev. JEREMIAH DAY, D. D., L. L. D.,
Life Member, Rev. F. P. Brewer \$10 and Rev.
M. Stone \$2, toward support of a Teacher, 42 00
New London. Mrs. E. Learned, \$10 and two
bbl. C., 10 00
Old Lyme. Ladies' Ind. Soc., a bundle C, by H.
L. S.,
Plantsville. H. D. Smith \$50; J. Higgins and
others \$50, for support of a Teacher, 100 00
Plainville. L. H. Carter, 50 00
Pomfret. B. P., 50
Putnam. Miss E. H., 50
South Britain. Mrs. Olive Pierce, 10 00
South Windsor. Mrs. S. F. Elmer, 5 00
Tolland. Rev. B. M. Walker, G. Eaton, and J.
C. Eaton \$5 ea.; Jos. Clarke \$3; H. Under-
wood, \$1.25; A. G. Jacobs, Mrs. E. Colver, B.
D. Benton, M. H. Walker and M. Arnold, \$1
ea., others 75cts, 25 00
Waterbury. N. Hall, 10 00
Westford. Rev. G. Hollis, 2 25
West Haven. (One bbl. C. Val. \$15) Cash \$2.,
Three bbls. C., by J. T., 2 00
West Hartford. S. Whitman, 5 00
West Higgamon. Friends, a box C. (Val. \$42,
80) by Miss E. S. B.,
Williamantic. Rev. S. G. Willard, 5 00
Windsor. W. F. A. Sill, 5 00

RHODE ISLAND.

Newport. Mrs. Sophia L. Little (50 of which for
support of a Teacher) 100 50
Providence. R. I. Assn. for Freedmen, two bbls.
C., by Rev. H. G. S., Members High St. Cong.
Ch., one bbl. C. by E. K.; Rev. J. Fillmore,
Westerly. Friends, a bbl C., Cash \$3, by Mrs.
M. E. W., 3 00

NEW YORK.

Auburn. F. Danforth, 5 00
Bergen. R. A. Hutchinson, a package C.
Berkshire. "Friends" five bbls C.; A. P. Bel-
cher \$10; Mr. Johnson \$9.84, 19 84
Binghamton. Mrs. M. Whiting, 5 00
Brooklyn. Mrs. S. J. Tappan \$200; Carlos
Bardwell \$100 for support of a Teacher; T. R.
Hubbard \$100; "A. L. E." \$10; Plymouth
Ch. Sew. C. four bales C. (Val. \$295.) by Mrs.
S. J. T.; J. P. H. Hayden and Mrs. C. H. Sand,
a package of C. ea., 410 00
Bridgewater. Dr. J. Hackley, 5 00
Canoga. Presb. Ch. and Cong. to const. DEA.
JACOB PETERSON L. M., by Rev. E. J., 38 00
Carthage. Mrs. A. Lathrop, 5 00
Clarkson. O. Babcock, 10 00
Clifton Springs. Rev. T. Stacey, 5 00
Clinton. Part Legacy, Mrs. Anna Trumbul, de-
ceased, by Mrs. A. P., 60 00

Crown Point. Jona. Dike and C. F. Hammond
\$50 ea.; First Cong. Ch. \$38.90 138 90
Croton Junction. Cash, 16 00
Cuba. Two boxes and one bbl. C. (Val. \$100,)
by W. B. C.,
Depauville. Mrs. M. Patchin, 2 50
Gouverneur. S. S. Coll., by J. H. L., 2 10
Hannibal. L. A. Soc. (one box and three bbls C.
Val. \$281.07) Cash \$23, by A. W. & Son, 23 00
Havana. Ladies, four bbls C., J. F. Phelps \$5;
Mrs. P. Tracey \$2; Cash 50cts, 7 50
Homer. Friends, \$30, and three bbls C., by Dr.
C. Green; Ladies, a box C. (Val. \$100.) by
Mrs. J. R. D., "A Friend" \$1, 31 00
Hopewell. Rev. C. Francisco, 3 00
Ithaca. "M. H.", 5 00
Le Roy. Mr. and Mrs. Wm. Calvert \$20; H.
Hammond and Dea. A. McEwen \$5 ea., Wm.
Halbert, Jos. Calvert and Mrs. Covert \$2 ea.;
others \$1, 37 00
Middletown. First Presb. Ch., by D. C., 37 00
Mt. Kisko. Two bbls C., by S. S. S.
Nassau. Two boxes C., by Rev. C. D.
New Hartford. Ladies, three bundles C., by
Miss E. A.,
New-York. Ch. of the Puritans S.S. Coll. \$32.45,
by E. F.; Barns & Burr \$23.50; Miss M. T.
Waterbury \$15; Cash \$5; Cash \$3; H. G.
Ludlow \$5.25; "C. T. W." \$3; Mrs. Smith
\$2; Juv. Asylum, "A few Orphans" by M. A.
B. \$2.40; Watrous, Boyden and Fay, seven
cases bonnets, Val. \$153; Doremus & Nixon,
two pieces sheeting; W. B. Holmes two pack-
ages C.; D. S. Williams, Rev. H. Kendall,
Miss A. Merritt, Mrs. J. E. Goddard, "Freed-
Man's Friend," J. Buell, Miss Drummond and
Mrs. G. G. Hall, a package of C. ea.; L. U. B.
Assn. one bbl C., by C. E. R., 91 60
North Granville. J. Barber, 2 00
Oswego. J. W. Pitkin, 50 00
Owego. Rev. S. Cobb, L. H. Allen and Mrs.
Chas. Platt, \$10 ea.; D. M. Pitcher, Dr. E. B.
Phelps, G. B. Goodrich and Stores & Chatfield,
\$5 ea.; T. M. Nichols \$3; T. I. Chatfield \$2.50;
F. Armstrong Sen., W. Smyth, D. O. Hancock,
Wm. Pumpilly, L. N. Chamberlain, Jas. Bish-
op, Dr. J. H. Arnold, H. B. Wells, Goodrich &
Cady, A. Campbell, J. B. G. Babcock, W. L.
Haskins & Co., and A. Coburn, \$2 ea.;
F. E. Platt, H. Jones, F. K. Hull, C. Stebbins,
Burt & Jewett, J. L. Matson, T. C. Platt, J. N.
Eldridge, \$1 ea.; Others \$2.05; 91 55
Otego. H. Shade, W. Harris and J. Burdock \$1
ea.; Others \$1.40, 4 40
Otisco. A. Brewer, 7 00
Paris Hill. Val. Pierce, 5 00
Palmyra. Mrs. M. A. Woodward, by A. C. S., 25 00
Penn Yan. A box C., (Val. \$75,) by M. H., M.
E. Ch. two boxes C., by Rev. D. D. B.
Potter Centre. A box C. (Val. \$60,) by M. H.
Port Jervis. Friends two packages C. Val. \$10.
Rye. Mrs. Mead, a package C.
Rushford. Ladies Aid Soc, a bbl C. (Val. \$50.)
by S. J. C., Pres.
Saratoga Springs. M. C. Coll. at Dr. Bedortha's
Water Cure, by Rev. L. T., 6 00
Stockholm. Ladies' Benev. Soc., a box C. (Val.
\$78.80) by Miss M. L. T., Pres., 1 00
Taylor. Miss N. Wire,
Trumansburg. Herman Camp \$45; Mrs. S. P.
Camp \$5, 50 00
Vermont. Mrs. Mary A. Sears \$30.50 to const.
Rev. E. D. CHAPMAN L. M.; A. VanVleck
\$1; Mrs. F. 50cts 32 00
Virgil. Contributions, by N. B., 60 00
Westfield. Mrs. J. B. S., 50
Wheeler. H. Chichester, 1 00
Williamsburgh. "A Friend," by Mrs. M. A. C., 4 50
Wyoming. Wm. Durfee, 15 00
York. Mrs. P. Goddard, 3 00
Yonkers. Mrs. Rumsey \$2; A colored Woman
\$2, by Mrs. H. N. B., 4 00

NEW JERSEY.

Boonton. Rev. D. E. Magie, package C; Cash, 5 00
Plainfield. Mrs. R. W. Manning, Mrs. Wm. P.
Williamson, \$2 ea., 4 00
Somerville. E. D. Hope, a box C.

PENNSYLVANIA.

Clark. Saml. Webster,	20 00
Erie. T. McClelland,	5 00
Norristown. Mrs. M. W. Cook,	15 00
New Chester. "A Soldier," by Rev. J. W. P.,	2 00
Philadelphia. Wm. S. Pierce \$10; Third Ref	
Presb. Ch. \$8.39; A. G. Rowland \$5,	23 39
Pottstown. Contribution, by G. W.,	11 00
Spring. J. Blodgett \$5; H. Powell \$3; A. R.	
Smith, O. Baldwin and E. Thomas \$1 ea.; oth-	
ers \$1,	12 00
Upsonville. S. G. Hendrick and J. Marsh \$1 ea.	2 00
Washington. Samuel McFarland,	500 00

OHIO.

Austinburgh. L. B. Austin \$100; Z. Cowles, \$2	
by Rev. A. D. B.	102 00
Andover. O. B. Case,	10 00
Braceville. Geo. Stowe,	10 25
Bridge Creek. Harvey Gilbert to const. Mrs.	
DIANTHA A. GILBERT L. M.,	30 00
— A Friend for support of a Teacher,	70 00
Cleveland. Mrs. H. M. Cobb \$25; F. A. Soc.,	
a box C, by B. S. G.,	25 00
Delaware. Mrs. A. Sweetser and Mrs. A. P.	
Little,	10 00
Deersville. Mrs. E. C. Pittis, by Rev. E. T.	2 00
Fredericktown. A. H. Royce,	10 00
Geneva. Mrs. S. P. Fitch \$1.50; Miss M. Alford	
\$1, by Rev. A. D. B.,	2 50
Grove City. John Smith,	50 00
Huntsburg. Emery Goodwin,	3 00
Kirtland. Mrs. L. M. Morley,	10 00
Oberlin. Dea. Alfred Beecher \$50; others \$10,	
by J. M. F.	60 00
Saybrook. A box C, by Rev. J. M. F.	
South Kirtland. Mrs. U. T. Hotchkiss,	2 00
Spring Mountain. S. Anderson,	2 00
Winameg. A. R. Shute,	5 00

INDIANA.

South Bend. R. Burroughs,	2 00
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ILLINOIS.

Albion. S. Rice \$5; C. Rice, Jun., Mr. Phillips	
and A. Rude \$2 ea.; E. Phillips, E. P. Rice,	
O. S. Rice, A. Loomis and J. Gould \$1 ea.;	
others 70c., by Rev. T. H. H.; H. Edwards	
\$1,	17 70
Aurora. First Cong. Ch., by J. B. H., Treas.,	62 75
Cairo. Contributions by Miss E. C. A.	63 00
Claremont. Rev. G. H. Schnur,	1 00
Dover. Cong. Ch., by Rev. J. E. R.,	20 00
Deer Park. J. Wiswall,	1 00
Flora Circuit. Coll. by Miss E. C. A.,	22 00
Farm Ridge. Eph. Dimmick	5 00
Hoyleton. C. N. Rockwell, by Rev. J. S. D.	5 00
Metamora. Mrs. P. Morse,	10 00
Morrison. R. Aldritt, by Rev. L. W.,	10 00
Neoga. N. Gould,	5 00
Nora. J. Jennings,	5 00
Newark. One box C, by Rev. L. F.	
Newcomb. A. Colburn, Jr.,	10 00
Plymouth. J. A. C. and R. M. Hall \$3 ea.; A. Hall	
\$1. M. K. 50c.,	10 50
Prairie Centre. Coll. by Miss E. C. A.,	8 00
Providence. H. B. Gulliver,	2 00

MICHIGAN.

Adrian. "A Friend" \$3.50; J. A. 50c.,	4 00
Berrien Springs. "A Friend" \$3; Miss N. A.	
Chamberlain \$2,	5 00
Clinton. Cong. Ch., by Rev. H. E.,	11 00
Houghton. Mrs. J. Mabbs,	20 00
Le Roy. Cong. Ch. to const. WM. BEVIER, and	
DEA F. W. BUSH, L. Ms. by Rev. J. S.,	60 00
Olivet. "A Friend,"	1 00
Portland. Cong. Ch., by Rev. D. W.,	10 00
St. Joseph. Rev. J. Stonecker,	1 00

WISCONSIN.

Baraboo. First Cong. Ch., by J. G. C.,	14 00
Engedi. W. C. M. Ch., by J. D., Treas.,	9 57
Bethesda. (Oshkosh) W. C. M. Ch., by J. D.,	
Treas.,	14 20
Lake Emily. W. C. M. Ch., by J. D. Treas.,	15 00

Lake Mills. E. H. Bragg,	1 00
Miffin. J. J. Davis \$5.25; R. Harris \$4.50; P.	
Powell \$3; J. E. Jones \$2.20; J. Powell \$2.05;	
W. O. Powell and C. Davies \$1.50 ea.; O. Da-	
vies \$1; others \$1.75,	22 75
Mile Grove. C. W. Stanley and Wm. Stanley \$4	
ea.; A. Paton, A. Lamb and W. D. Stanley \$2	
ea.; Elder Sterns, J. Robbins, E. D. Stanley,	
A. Paul, Mrs. C., Miss C., M. and A. Lindsay,	
H. F. Stanley and W. Fisher \$1 ea.; Mrs. C.	
10c.,	24 10
Peniel. (Oshkosh) W. C. M. Ch., by J. D. Treas.,	16 00
Racine. N. L. James,	10 00
Salem. (Columbus) W. C. M. Ch. by J. D.	
Treas.,	4 00
Burlington. Rev. A. L. Leonard \$60, to const.	
JOSEPH H. LEONARD and MISS ELIZABETH	
H. LEONARD, L. M's. Estate Mrs. E. Leonard	
deceased, by Rev. A. L. L. \$25,	85 00
Danville. Mrs. H. Huntington,	5 00
Washington. Coll., by Rev. E. O. T.,	12 15

KANSAS.

Waubunsee. L. H. Platt,	10 00
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MISSISSIPPI.

Natchez. Rev. E. G. Trask \$34; D. Davidson,	
M. D. \$20, by Rev. S. G. W.,	54 00

ENGLAND.

Newport Pagnell. Richard Littleboy,	816 20
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Collected by H. S. Beals.

(\$165.82.)

NEW YORK.

Corning. Coll. \$57.62, twenty bbls. and two	
boxes C,	57 62
Chenango Corners. Coll.	19 20
Newark Valley. Coll. \$51.40, twenty-four bbls.	
C,	51 40
Painted Post. "	30 50
Poultney. "	7 10

Collected by Rev. James McFarland.

(\$33.60.)

PENNSYLVANIA.

West Alexander. J. Ely \$5; Mrs. E. Williamson,	
R. C. Erskine and J. Truesdell \$1 ea.; G. B. 25c.,	8 25

WEST VIRGINIA.

Dallas. W. V. Craig,	5 00
Valley Grove. M. M.	25

OHIO.

Bridgeport. E. R.,	25
Cadiz. J. R.,	25
Plank Road. S. Balderston \$2; J. Kasley, E.	
Mercer, D. Oxley and M. J. Roberts \$1 ea.;	
others \$1 25,	7 25
Short Creek. J. Hargrave \$3; A. Jamison \$2;	
J. A. Giesly and T. Matson \$1 ea.; others \$5.35,	12 35

Collected by J. L. Richardson,

(\$105.95.)

PENNSYLVANIA.

Bailey's Hollow. Coll.	10 25
Franklin.	11 80
Great Bend. "	6 45
Liberty. "	11 75
Madisonville. "	15 00
New Milford. "	4 45
South Wilkesbarre. "	3 75
Springville. "	27 00
Wilkesbarre. Colored Sab. Sch. \$10; others \$5.	
50,	15 50

Total

LEWIS TAPPAN,

Treasurer.

\$10.773 11